

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE No. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 49.—VOL. IX.

SATURDAY, DECEMBER 4, 1824.

\$3.00 a year, payable in 6 months, or \$2.50 a year, if paid in advance. Persons procuring five responsible subscribers, shall receive a sixth copy gratis for one year.

RELIGIOUS.

CONVERSATIONS WITH A ROMAN CATHOLIC PRIEST.

Letter from the Rev. Pliny Fisk, Missionary in Palestine, to the Editor of the N. Y. Observer. BEYRUT, (Syria) May 26, 1824.

My dear Sir,—I have perused with pleasure the first twenty numbers of the "New-York Observer." In reflecting on your request to receive communications from the members of this mission, I have resolved to send you an account of several conversations which I had at Jerusalem, with Mr. Cooper, a Popish priest from Philadelphia, who has just made a pilgrimage to the Holy City. He called on me the next day after his arrival. We had several interviews, and, at almost every interview, a long religious discussion. It was a matter of some interest to me, to observe how his views and opinions would compare with those of Latins in this country. You may well suppose I was not a little surprised to hear a native American speak in favor of the Inquisition. He thinks it was a good institution. He confesses indeed that it sometimes put men to death, but thinks they generally deserved it, and if, sometimes, an innocent man has been put to death, through false testimony or mistake in judging, this is no more an objection against the Inquisition than the same fault would be against a civil judiciary. We spoke of the horrible barbarities of the Inquisition. He said, "These stories are all a lie." So strange an assertion induced me to reply, "The man who asserts that does not know the a. b. c. of history." But historic testimony, we soon found, had no weight with him, unless it were the testimony of his own party.

Mr. Cooper always spoke as if infallibly certain that all his opinions are correct. His mode of speaking is not, "I think so, or this is my opinion," but "I know it is so," or "you think it is so, but I know it is so."—He is very loquacious, talks a great deal about what is already admitted or has no reference to the point in hand, repeats a great many truisms, takes it for granted that all our information of the Romish religion is derived from corrupted sources, and attributes to Protestants, many opinions which they never held; for instance, he said he knew that Protestants believe two men may entertain contradictory opinions and yet both be right.

He thinks preaching a means of doing good on which but little dependance can be placed; teaching the catechism is much more efficacious, and he says the Latins are very strict in this duty, and in Italy and the south countries of Europe a person can seldom be found, who has not been taught the catechism which contains all that is necessary to salvation. When we spoke of the knowledge of the scriptures as necessary rather than the catechism, he answered only by a contemptuous smile. He says the scriptures of themselves, though of course good, can nevertheless teach nothing unless explained by a priest. He made one assertion which was to me totally new and very surprising, viz: that the union between the divine and human natures was such that the body, the flesh of Jesus Christ, became literally and truly God, and as such can be present at the same time in different places, and is to be adored. This sentiment he advanced apparently in order to avoid the difficulties that attend the doctrine of transubstantiation. In speaking on this subject, he dwelt principally on the language used by our Saviour in the synagogue at Capernaum. See John 6. Mr. Cooper, a Wesleyan missionary, who was with us, proposed a difficulty: Christ says repeatedly, that the bread of which he speaks came down from heaven, whereas the body of Christ, as Mr. Cooper confessed, did not come down from heaven. After trying to divert our attention from the point, he finally answered by saying our objection was a childish one. We stated another difficulty. Christ says, I am the bread of life, the bread that I will give is my flesh—whereas according to the Papal doctrine, the body of Christ was not bread until the institution of the Eucharist. To this we could get no reply whatever. We showed that Christ calls the wine fruit of the vine after its consecration, and that Paul speaks of eating that bread unworthily, expressions, which show that the bread remains bread, and the wine remains fruit of the vine, even after consecration. His only reply was that both these expressions must be figurative.

He asserted that no members of the Romish church ever became Protestants except vicious men, who do it from corrupt and licentious motives, to avoid disagreeable restraints and to obtain liberty to live as they please; but on the contrary, Protestants who become Latins, generally do it from conviction and pure motives. He gave us an account of Mr. Barber, a Protestant minister in Claremont, N. H. who was vice-president of a College, and received from the College and his parish a salary of three or four thousand dollars per annum, who became a papist, and in order that he might become a priest, his wife became a Nun at New-York. We told him that we had some acquaintance in that part of the country, but had never

heard of any such event, that the highest ecclesiastical salaries in that neighborhood are not more than five or six hundred dollars, and that none of the New England Colleges have such an officer as vice-president, except Williams, where Dr. Hyde holds the office, but without any emolument. All this, however, weighed nothing with him.

In one of our interviews, Mr. Cooper spoke of the Roman Catholic sovereigns as having always persecuted the Roman Catholic church. Mr. Cook told him that this persecution had been mutual, and the cause of it was the Pope's claiming a political power superior to that of Kings. Mr. Cooper denied, in the strongest terms, that the Pope had ever claimed any such authority. In a subsequent interview, he alluded to this conversation, and said they had sometimes claimed this power, and accordingly deposed sovereigns. I asked him whether they had ever relinquished their claim to this power. He confessed that they never had; and he thinks upon the whole, that if he were called upon to give an opinion with his salvation at stake, he should say that they have a right to this power.—He endeavored to support this opinion by the declaration of our Saviour, "All power in heaven and earth is given unto me;" and he asserts that Christ gave all this power to his disciples. This assertion he attempts to prove by the text, "As my Father hath sent me, so send I you." To show him that he had another difficulty to encounter in proving that this power belongs to the Pope, I cited the Fathers. Jerome says "Paul reproveth Peter, which he would not have dared to do, if he had not known himself to be his equal;" and Gregory said, "I say confidently, that whoever calls himself Universal Priest, or desires to be called so, in his exaltation excels Anti-christ, in that he proudly puts himself before others." I cited several similar passages. He replied that all these passages must be misquoted, or else there must be something in the connexion to explain them, because all the Fathers teach the supremacy of the Pope. He cited no proofs of this, however, and either could not, or would not, refer me to any authority. He asserts that till the time of Phocas, the Greeks always acknowledged the Pope's supremacy; after that, they revolted, but several times submitted again, always revolting, however, soon afterwards, till their last submission at the Council of Florence, and their final revolt, which soon followed. Mr. Cooper thinks that it was in punishment for this sin, that God gave them into the hands of the Turks, and has left them till this time in slavery. He thinks the Popes, with only two or three exceptions, have been holy, godly men, and have governed the church in a most paternal manner. The great body of the Papal clergy too, he says, are exemplary, pious men. A few, he confesses, are bad men, and says, he hates them worse than we do. I asked his opinion of Pascal's writings.—He replied, "They are generally esteemed, though some have objections against them, particularly his letters against the Jesuits. It is generally believed that the Jesuits went too far in the laxness of their morality, but I think otherwise. Possibly a few may have done so, but not generally. And you would be surprised to see how far we can with propriety go in the way of accommodation in many cases."

Mr. Cooper, like other Papists, is not at all disconcerted at being detected in a mistake, a falsehood, or self-contradiction. In speaking of Mr. Braugh, an Irish Priest who, in fulfilment of a vow, had made the pilgrimage to Jerusalem without money, and on foot, except while at sea, Mr. Cooper said, he thought that man had performed as much penance as Paul himself, and he was sure nothing but a constant sense of the Divine Presence, could enable any man to go through so much. We referred to the Fakeers of India, and to what men of the world often suffer in pursuit of worldly objects. Without the least difficulty, he immediately shifted his ground entirely, and said no external actions or sufferings could be decisive evidence of the state of the heart.

It will be seen from the preceding statements, that Mr. C. means to be a dutiful, obedient son of the Romish church. He sticks at nothing, however absurd or preposterous. I confess, indeed, that his asserting so often that he knew what he said was true, made me suspect that he had in reality some doubts and misgivings about what he said. Had his mind been entirely at rest, I think he would not have felt the need of so many strong asseverations.

I believe many Protestants begin to think that Popery has of late assumed a more mild form. It is no doubt true that the Papal church has lost her power, and therefore cannot play the tyrant as heretofore. But one would suppose that we might look for a mild modification of Popery in the United States, if any where.—But Protestants ought to remember that it is Papal policy to be mild until they have power to be severe.

I have thought proper to transmit to you, my dear Sir, the above conversations. If you think them likely to answer any good purpose, you are at liberty to insert them in your paper: May the blessing of

God rest upon your publication, and render it extensively useful.

Very affectionately Yours, PLINY FISK.

REVIVAL IN VASSALBORO', ME.

[Concluded from our last.]

On Saturday afternoon of this same week on which there was such a signal effusion of the Spirit, those who were anxious for salvation assembled at a private house; & we were quite pleased to see more than thirty, who wished to set their faces toward. At this meeting two persons, one of whom was the sister awakened at Hallowell, humbly surrendered their souls to the Lord Jesus Christ. These were the first fruits of the succeeding plentiful harvest. Here the matchless worth of the soul was vividly impressed on our minds. While advice was given to the anxious, four or five praying people assembled in another room, and implored of the Lord the blessing of conversion on such as he might be pleased to call. While they were yet speaking, the light of hope broke into the hitherto darkened minds of the two persons abovementioned, amongst the anxious.

A gay young man, going home from one of the meetings this week, made some sport of an illustration which the preacher used, to show how deeply involved in insolvency to God is the unregenerate sinner, and how for his debts he is immersed in a loathsome prison, from which he can never emerge, except he takes Christ as his surety. "This preacher," said the young man, "manifests little knowledge of the law. I can tell him how I would do. I would swear out." Alas! alas! The half of a week had not elapsed, before he found himself as deeply involved as any one, and wholly unable to extricate himself. "Swearing out," was now out of the question. Unconditional submission to Christ was his only resource.

The first Sabbath of the revival had now arrived,—a calm, clear, and beautiful day,—the solemnity of which was deepened by a funeral service in the afternoon. It was the funeral of a little child, eight years of age, who had been suddenly removed by death from the embrace of its parents. There is nothing surely in the thoughtfulness and solemnity induced by a funeral scene, which is adverse to the spiritual interests of the soul; although it be true that this particular providence will no more convert the soul, without the accompanying blessing of the Spirit, than any other particular providence, or any means whatever. The truth probably is, that such a providence, like other providences, is instrumental of retarding the progress of a work in the soul, just so far as it diverts the attention from the great duty of the submission of the heart to God, or creates within the soul any violent agitation, which, like the troubled waters of the sea, must subside, before there can be any clear mental operations, or any distinguishing views of divine truth, that shall be profitable to the soul. Thus when, in the midst of the revival in Winthrop, an awful providence burst like a thunder cloud upon the astonished inhabitants, and drenched whole families in grief, there was a sudden diversion of the attention of all, and an apparent suspension of the work.—The widows, orphans, and the others bereaved, had as much as they could do, to attend to their own miseries or the miseries of their dying friends; and it was not until after some days, that there was a powerful re-action of the good work. When time had in some measure tempered the severity, or rather mitigated the shock of the event, convictions of sin succeeded in some cases to the distresses of grief. I recollect to have seen at an anxious meeting, a widow of a young man who was killed, whose grief seemed then to arise more from a sense of her own sinfulness, than of her severe bereavement.

In the case of the funeral of the little child, I have reason to believe the general effect of this providence, which had in it nothing peculiarly striking or terrible, was favorable to the promotion of that seriousness, which was existing in so many minds. There was a crowded house. The long, long deserted gates of Zion began now to be filled with inquirers, asking the law at the priest's lips. Persons who had habitually refused to come to the house of God,—spending the Sabbath like heathen, or doing their secular work on this day,—now came with (to say the least) sober faces, and sat down to hear the gospel with respectful attention. For many succeeding Sabbaths the house was full to overflowing; people came the distance of six, ten, and even fifteen and eighteen miles, to witness the wonderful works of God on that scene of his glory.

The week succeeding the first Sabbath abovementioned, will be a memorable one even, as I believe, in the lapse of eternity. Many hearts trembled—many hearts too rejoiced, at their wonderful liberation from the bondage of sin, and the terrors of hell.

There was one family scene, which so touched my own feelings, and which, above all, reflects such glory on the character of

* The breaking of the timbers of the Meeting-house, by which some were killed, & many wounded.

the Redeemer, that I cannot persuade myself to go on with this recital, without giving a sketch of it. Such a scene rarely occurs:—if it does, the account of it is withheld from the public eye.

It was in a wealthy and respectable family, whose kindnesses were lavished upon the ministers of the gospel as well as other guests, that two or three friends of us tarried one night of this very week.—Not a member of the family professed religion, or cherished religious hope—though the externals of the gospel wanted not their support: but the savor of prayer, was somewhere in the ancestral line. At evening we bowed before God previous to retiring to rest, having spent most of the time in religious conversation;—each guest seeking to persuade some member of the family to embrace the Redeemer. Something labored in the minds of one or two of the family, though there was still no hope entertained. Next morning, after the table was cleared, we assembled for prayer—we knelt down before God, & carried the spiritual and eternal interests of the family to the throne of grace. When the prayer was concluded and we were about to rise, we suddenly heard a voice, apparently in the direction of the door, earnestly commencing another prayer, in which, without for some time knowing whose it was, we heartily joined. It was the Deacon, who was passing by, and who felt as if, now the Lord was with us, he must put in a fresh petition for the dear family, and accordingly he had come in unheeded, and softly kneeling by the side of us, had let his feelings burst forth, when a moment of silence had returned. This season of devotion will long be remembered by one of the family, a son, whose high hopes and brilliant prospects for this life, had, till this memorable morning, absorbed his attention and solicitudes. An arrow, shot by the hand of the Spirit, trembled in his heart—he paused, thought, and stood convicted. Conflicting feelings rent his bosom. He saw himself to be a miserable sinner—condemned of God. This world presented no sources of relief. He walked about—he paced his room, agitated and distressed, but saw not, by faith, Him, who tenderly calls, look unto me and be saved. Taking up, at the house of a friend, the Bible, his troubled eye rested upon the passage, *Whoever shall exalt himself shall be abased; and he that humbly himself shall be exalted.* His heart broke—he humbled himself—he felt that it was the point of the Spirit's sword, which had drawn the waters of penitence from his obdurate heart. I humble myself, oh! God, before thee. I cast myself down at the foot of the cross, to receive thy mercy. I joyfully embrace the crucified Savior. Thus felt he. It was no dream. "It is true," said he,—his lips quivering with fear and rapture,—"time can alone determine the reality of my hope, but I certainly have one." His joy somehow seemed to cast such a dazzling radiance over the present, the future, and even the past, that for a time his very transgressions were lost in the blaze of glory.

We assembled in this family, after this happy change in one of its leading members, for evening prayers; and my young friend being requested to lead the devotions, he declined—his hope, he thought, was too recent—he knew not how to pray aright. But as we were desirous that one of the family might, for the first time since its existence, pray to God in behalf and in presence of the family, he consented. Various earnest petitions were offered up, but when he came to his Father and Mother—his beloved Father and Mother, who had not named Christ—after pouring out a flood of tears, and feeling the rush of another torrent of affection, he could go no further. There was a pause, as touching to the soul as the silent awful presence of the Eternal God could make it. Language became dumb at the immensity of the petition preferred to him by the child, yearning over the immortal interests of the parent. He could not proceed; and one of us took up his petition and continued to intreat the mercy of God. When we rose from our knees, he went directly to his mother, laid his head in her lap & gave vent to his struggling feelings, imploring her in the most impassioned manner to come to Christ. "Oh mother, mother, come to Christ. Come, my dear mother, to Christ," said he, "you will find Him so precious."

If any thing can go to the heart, it is such a scene as this. Who could help weeping to see a child urging into the path to heaven a parent, who had given him birth, but long before his birth had been an accountable and gospel called creature,—upon whose bosom he had reclined in the fragile years of infancy,—who had cherished many a tender affection towards him,—but among all these affections felt not that which has for its object the undying soul, and waited many a long year to receive and obey a warning from her own offspring! I bless God again, it was not given in vain. The appeal from such a source was irresistible; the Lord seemed to smile upon the tender anxieties of the son; the mother was obliged to yield; and in a short time, there was a new affection between them. They loved each other now, because they both loved

God. Seven members of this family expressed hope of a change, during the week.

My young friend could not but go from house to house, and sound in the ears of the impenitent an alarm to escape from the wrath to come! He could not but visit the Schools, and pray with the children. He could not but speak to his old companions on this momentous subject. Such a testimony astonished them, though very sagely and with much apparent concern, some said "they feared he would not hold out." At any rate, it was "a good thing, if it only held out."

At the second meeting for the anxious, we had a very great increase of the number, so great that we were obliged to adjourn to the meeting house. I rode fifteen miles to attend it, in company with my friend Mr. D., having been at Winthrop two or three days. When we came within two miles of the meeting house, we overtook various persons on their way to meeting, whose countenances told us pretty accurately the state of their minds. Some looked exceedingly sober and unhappy. Others scarcely lifted their eyes towards us, as if indifferent who we were, or where we were going, but absorbed in their own wretchedness, and brooding over their lost state. Others again came directly up and spoke to us, with a tear-drop of joy glistening in their eye, or an expressive smile lighting up their countenances, which we understood in a moment as indicative of their rejoicing in God, "in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

As we came nearer the sanctuary, the number of souls (literally "going up to Mount Zion," increased, and we even had difficulty in making our way along for the congratulations which were poured upon us. The Lord had, within the compass of a few hours, wrought wonders in the salvation of souls, and many praised him with new hearts. The presence of God seemed to be felt along the very street, and the glory of God to shed its beams on our path. You may judge the feelings with which we all met. At the gate of Zion were now assembling the saint and the sinner, the happy and the miserable; the rejoicing and the trembling mingled there, and when all were quietly seated in the house, we opened with prayer, and then two ministers entered into personal conversation with those present, passing from pew to pew. I gave you an example or two. Observing a middle aged man, (whose countenance was hard though intelligent,) bending forward and resting his head upon his hand in that sort of attitude which bespeaks inward uneasiness, I asked him, after a prefatory question, "What he thought of his heart?" He heaved a sigh that seemed to come from the very depths of his soul, and exclaimed, "Oh! this abominable heart!" This was nearly all he said. I judged he was in that state of mind in which we are sensible of the utter poverty of language to convey our feelings. Yet all this abomination was but a recent discovery. One month before, the man saw nothing of it, perhaps could not be convinced it was there; while for years it had been gathering its malignant strength, and was one day to make its bitterness known. Happy for him that it was discovered in time to be removed by the atonement of Christ.

Being about to leave a person with whom I had been conversing, as I turned to go out of the pew, "Will you," said she, "be good enough to step back here a moment. My husband has just gone out of the meeting in distress, and wants to be prayed for. He says he feels such enmity in his heart against God, he is not fit to be here." "How long has he felt so?" I asked. "Only for a short time. He began to feel so, when my name was read off by Mr. Adams, and I was propounded for the church." Q. "Is he opposed to your joining the church?" A. "No, he gave his consent; but now feels bitter towards Mr. Adams, and says he is a snake in the grass and trying to separate him from his wife. 'He wants to take her to heaven,' he says, 'and send me to hell.'" "Well, we can at least pray for him." At the concluding prayer, Brother Adams did so, and in a short time his enmity was transformed to love. What is remarkable, this man has the reputation of morality and amiableness and great natural tranquility of character. But the carnal mind is enmity against God; and sometimes this hidden fire emits its baleful sparks. What would become of us all, were it not for the restraining grace of God!

At this meeting the great duty of immediate repentance was urged upon all present. They were advised to betake themselves to their closets, and settle the momentous concern with God.

A profound silence pervaded all these meetings, and there was something striking in them to every beholder. The very sight of one of them forced a confession from an opposer of religion, that it must be the work of a higher power. They constituted a powerful instrument in promoting the work, were expected by the concerned and even the unconcerned with lively feelings, and were crowned with the blessing of the Spirit of God. Those who attended them in distress, were not spo-

ken of in a pitiful tone of voice as poor hapless God-seeking mourners, but were tenderly and pointedly charged with being as really guilty as they professed to feel, and even much more so. Sin, it was impressed on their minds, was not merely their calamity, but their crime. The law of God was unfolded—the love of Christ in enduring the curse of the law was unfolded; but in this love they could have no interest, until they had repented and given their hearts to God, in obedience to his commands. Thou shalt love the Lord thy God with all thy heart. Give me thine heart. God has done all, long since. You must come up to his terms, for he will not come down to yours. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him. Now is the accepted time. Come now and let us reason together. Choose you this day whom you will serve. Today, if you will hear his voice harden not your hearts, &c. There is no more successful way of awakening the attention of the slumbering sinner than simply to thunder in his ear the commands of God, and the tremendous consequences (the everlasting destruction of soul and body) of disobeying those commands. I give you one example. The subject, on a certain evening, was the love of Christ. The theme was dwelt upon with as much tenderness as the preacher knew how to use. While he was descending upon this love, one man fell asleep. He nodded until the minister came to that part of his discourse where he was to show the consequence of not loving Christ. He then pronounced the awful curse of the Bible in such a tone as awoke the man: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." That thrust of the sword pierced his heart. Said he to me, a fortnight after that meeting, with a groan, "I have had no peace since." I could state to you the account of the awakening of between twenty and thirty persons under one sermon, and of the same number under another, which was little else than a continual enforcing of the command of God to call upon his great name. The doctrine, too, of the general judgment was mighty through God to the awakening of sinners. "The day of the Lord" was often brought to mind.

With respect to cases of deep melancholy or despair,—I recollect not one, among the hundreds in this region, whose minds have been impressed. Had there been such, it would have argued nothing against the glory and the excellence of the holy work. Dr. Smith, of New Haven, (I presume I need not ask his pardon for using his name,) I heard declare at a Medical Lecture, that "Religion never yet had made any body insane."

It is unnecessary for me to be particular in the statement of meetings, numbers, &c. or to follow the work from week to week. Its progress was similar to that of other revivals, accounts of which are before the public. For six successive weeks as many as fifteen found hope in Jesus weekly. The whole number who have obtained hope is greater than that which ordinarily attended meeting before the effusion of the Spirit! About fifty have joined the church. As many more probably will do so, and God grant as many more, and still more, until the whole town shall be converted to God. J. N. D.

MISSIONARY.

From the London Jewish Expositor, Oct. 1824.

PALESTINE.

TRIALS OF JEWS IN JERUSALEM.

Letter from Rev. W. B. Lewis.

Jerusalem is truly miserable, groaning under the tyranny of the oppressor. Jews as well as Christians, and especially a class of Jews who first began to assemble at Jerusalem about eighteen years ago, from foreign lands, who come to die in the land of their fathers, are subject to daily insults, and are shamefully and inhumanly oppressed. Their firmans are disregarded, and they know not where to apply for relief or protection, for the power of the consul does not extend to Jerusalem, and the European ministers at Constantinople are at too great a distance to protect them; but I will describe some of their grievances more particularly.

Those Jews who endeavour to obtain a livelihood by the work of their hands, are frequently forced to give up their time, and to work for the ungrateful Turk without payment. Sometimes a mere trifle is thrown to the Jew, but in either case if he attempts to reason with the Turk, he is threatened with the bastinado, and I know not what.

Rabbi Solomon P. is an engraver of seals. In the open street he was accosted by a Turk, who produced a large stone, and told him to cut out a seal. Solomon replied it was not in his power, for he only knew how to engrave, not to cut and prepare the stone; the Turk thereupon laid hold of him by his beard, drew his sword, kicked him, & cut and struck him unmercifully. The poor man cried, but there was no one to assist him. Turks in the street passed by unconcerned, and the wounded Jew afterwards sought redress in vain from the officers of justice.

Rabbi M. Balter, (now dead) with three or four of the Sephardim Jews, was thrown into a dungeon under pretence of their having sold wine to a Turk; for Jews & Christians are not allowed in Jerusalem to make wine for Turks, but only for their own private use. Although the charge could not be proved, instruments to bastinado and to torture him were produced, to force money out of him for the governor; the man in his fright, and not able to speak Arabic, made a sign with three fingers, meaning to signify, as he said afterwards, that he would give three hundred piastres to be released, but the governor interpreted the sign as a promise to give three burres (or fifteen hundred piastres), and he demanded that sum accordingly from each of the other Jews in prison for the same pretended crime, and ordered the house of the foreign Jew to be rifled, and himself detained until the sum was paid. The man was not in possession of half the money, and when he had been in confinement for some time, and dragged about the streets among his brethren as a criminal with a chain round his neck, an order was sent to the chief of the Askaniim Jews to appear before the governor. The old Rabbi was ill in bed, but this was no excuse, he was compelled to rise, and was placed on the back of an ass, supported by two men; the governor told him that he should be considered responsible for the money due from the Jew in prison, and on the Rabbi's remonstrating, he told him that he should likewise be sent to prison. The young man who accompanied the Rabbi as inter-

preter, said, that it was contrary to the Turkish laws, thus to imprison the chief Rabbi, upon which the young man himself was ordered to prison, put in chains, and kept with his brother Jew in a dark dirty dungeon, until the avarice of the governor was satisfied. The Jews at Jerusalem, (I speak even of European Jews) are liable to be stopped by the lowest fallah of the country, who, if he pleases, may demand money of them as a right due to the muselman; and this extortion may be practised on the same poor Jew over and over again in the space of ten minutes.

In my visit to Hebron, I was accompanied by a Jew, the same now with me in Antioch; I had the utmost difficulty in protecting him on the road, as well as in the neighbourhood of Jerusalem: the Turks would have forced from him the chaphar, though under the wing of an Englishman. This same young Rabbi, on his way to me one morning in Jerusalem, was laid hold of by soldiers, who were going to yoke him with another Jew to one of the heavy cannons they were drawing out against Bethlehem. Had he not been fortunate enough to escape, 200 piastres which he was bringing to me for Hebrew Scriptures, would in all probability, have been seized upon by the soldiers, as well as a gold watch which I had desired him to get repaired for me.

Rabbi Israel, also a foreign Jew, and chief Rabbi of the Parushim in Safet, was setting out for that place from Jerusalem, when the animals he had hired for the journey, and which he had actually paid for, were taken *sans ceremony*, for the use of the Cadis of Mecca and Cairo, who were to proceed to Damascus in a few days. This is a common Turkish trick, and it may afford a good picture of despotism, united with fanaticism, and in full exercise. Horses, camels, mules, &c. are considered as made for the exclusive use of the haughty followers of Mahomed, as well as of the inferior animals of the man kind, so that he may seize and use or torture them at his will. But to add to the unpleasantness of the trick in the present instance, the Turkish muletter refused to return the money paid by the Rabbi for the journey, and in vain the Jew asked for justice, until having applied to me, I interfered and succeeded in obtaining for the Rabbi his money through Omar Effendi.

MR. WOLF'S JOURNAL.

Damascus, Nov. 15, 1823.

I went with Mr. Lewis to the synagogue. As their priests and high priests had been taken some weeks before from out of the synagogue to prison, they were frightened when we entered, but they recovered their alarm as soon as some came in who knew me, and as soon as I explained to them that we were Europeans. One of the Jews then sat down near me, and I said to him, "Your sufferings lately have caused me much sorrow and heaviness, but my dear brethren, consider that you were 70 years in the captivity of Babylon, & you were at length redeemed; but now you are more than 1800 years in captivity, and not yet redeemed.—Read, read the prophet Daniel, and pray to God that he may enlighten you, and that you may see the reason of your captivity."

Menaheim, the son of Shlomo Rofa, a rich youth whose father left Damascus by night, came to me, and said, "We no longer celebrate the Sabbath with joy and rest, as before; we no longer wear on the Sabbath day our long fine dress, and our wives are deprived of their precious dress; I know not where my father is now hidden; our house is sealed, and I am obliged to sleep one night in that and the next in another house; and I am betrothed to a virgin, but the Lord, the Holy One, blessed be he, and blessed his name, he only knows when I shall go with her to the wedding. Our mind is in confusion, and our hearts languish. Harin at Acre was unjustly put to death; Solomon Farkhi was poisoned, and now three of our chiefs sigh in prison."

At Damascus there are seven synagogues, four colleges, one high priest, three chief presidents, & several other learned men. In the evening, a fanatic Jew came to the Capuchin convent during my visit in the convent of Terra Santa, where Mr. Lewis lodged, and sought for some young men, saying, that he knew I had practised magic when at Jerusalem to convert Jews and Musulmen to the Christian faith, and that I came to Damascus to do the same there.

Sunday, Nov. 16.—I invited Mr. Lewis to dine with me in the Capuchin convent. After dinner, so many Jews came to me, to whom I preached the Gospel, and gave copies of the New Testament, furnished me by Mr. Lewis, that one of the friars was very angry. They said they could not permit their convent to be made a synagogue. Mr. Lewis was present when an aged and trembling Jew came to me, and requested copies of the Holy Writ, and was not moved from his petition by the insult of one of the Capuchin friars, who was still angry at being disturbed in his mass, and said to the poor old Jew, "You and your whole race are cursed." The old man sat down and made no answer. I produced the New Testament and the prophets, and said to him, that I hoped the God of Abraham, Isaac, and Jacob, would enlighten him by that light by which all the inhabitants of Jerusalem shall be enlightened, and that Christ will be his Redeemer in his old age, and not permit him to go with sorrow to his grave; "Arise, shine for thy light is come!"

Old man, (with visible joy) "And the glory of the Lord is risen upon thee."

He requested a copy of the whole Bible, and kissing Mr. Lewis's and my hands, he said: "God be merciful to you, give me a Bible." But, alas! we had none to spare.

Nov. 19.—Abuna Michael, a Maronite priest, said to me that the English would do well to translate some commentaries on the Bible by English Protestant divines, into Arabic, and that he should wish very much to read them. I myself would recommend the sound writings of the Protestant divines of Europe being translated into Arabic for circulation. I should like to see Scott's answer to Crool, and his whole commentary of the Bible translated into Arabic, with Luther's on the Epistle to the Galatians, and others which I could mention. By translating the sound divines of England, we should show the Levantine Christians at once, that the Protestant divines are preachers of repentance unto life, and that they proclaim those words of the Apostles whereby we shall be saved. Thus the native Christians of this country may, by divine grace, be convinced that it was only the preaching of Jesus Christ which gave rest to the churches throughout all Judea and Galilee, and that the preaching of Jesus Christ will give rest to the churches from age to age.

I called to-day on the Syrian patriarch, who resides at Merdeen in Mesopotamia, but is at present at Damascus. I conversed with him in Arabic. He believes, like the rest of his nation, that the Syrians are descendants of the children of Israel. The Catholics calumniate them by saying, that the Syrian Christians believe the divinity of Christ was crucified. I asked the patriarch about it, he replied: "The followers of Rome have calumniated us; how could we believe that the Godhead could die? Glass can be broken, but spirit cannot be broken in pieces; the manhood of Christ could suffer for our sins, but not his Godhead. We believe that the Deity was united with the manhood of Christ in a way we cannot comprehend, but neither can we comprehend how the soul is united with the body. There is no nation (he continued) more pure in the faith, and steadfast, and firm, and mighty, than the Syrian nation."

I. Do you hold the doctrines of Nestorius? Patriarch. God forbid; Nestorius and Eutychius were heretics. There are Nestorians in the mountains of Chalde, but the Eutychians no longer exist.

Dec. 7.—In the morning I arrived at Aleppo, with Mr. Reuben Coster. Mr. Barker the consul was at Swedia. Mr. Maseyk, the late Dutch consul general, came immediately and took me &

Mr. Coster to his little cottage, for his fine house suffered much in the earthquake, and he is now building it again. All the European friends who were so miraculously saved, came also to me. Aleppo is now a standing proof how all the beauties of this world pass away, and how the Lord is mighty to break down the palaces of princes, whilst he preserves the humble cottages of the poor, and of those of low estate. When I entered Aleppo the first time, the Franks lived in houses like palaces, richly furnished with all the luxuries of the East. An earthquake ruined their palaces, and happy those fathers who counted the number of their families, and found them all safe. Seven hundred Jews now go about deprived of their eyes, no longer able to read Noses and the prophets.

Dec. 19.—The Europeans reminded me of my promise of last year, to endeavour to establish a college at Aleppo. The Europeans are repairing their houses in the town, and wish that their children should be properly educated. Mr. Maseyk is ready to let his house to the School or Missionary Society for one hundred pounds a year, or to sell the house to us after it shall be repaired, for £1000 sterling. The house might then be under the protection of the English consul, and thus the Protestants would have at Aleppo, a Missionary and School Establishment, like that the Catholics have here and in Palestine. Mr. Barker the British consul himself, thinks that this would be an excellent thing, and highly valuable.

I have not mentioned to you some circumstances which happened at Aleppo during my last stay there, for I had no time to learn them exactly, but as I have heard them now confirmed by Mr. Barker, by Mr. Maseyk and other Christians, I may mention them. I had preached the gospel to a great crowd of Aleppo Jews, when several of them exclaimed, and declared aloud, that I had spoken the truth. I myself heard them. The next day one of those Jews who had made this profession of his faith in Christ, was found dead in his bed with his throat cut. My own servant saw his dead body, as did many hundreds of Christians. The Jews said he had committed suicide, but the Christians assert that the Jews took his life, on account of his bad profession. The Jews were obliged to pay a great sum to the Turkish government on this account.

MEDITERRANEAN.

Extract of a letter from Dr. G. E. Dalton, dated Malta, July 12, 1824.

Tuesday, June 15.—We landed at Gibraltar, and waited on the governor, Lord Chatham. He received me very politely, and asked if I meant to stay in Gibraltar, and said he should be happy to forward my views. He mentioned his having seen Mr. Nest, and regretted to learn from him that so little success attended his exertions.—Lieut. Bailey says, however, that Mr. N. has left an impression upon the Jews there that will not easily be removed. The only conversation I had with any of them, occurred in the house of a friend of Capt Watkins, from whom we received every kind attention. Two Jews, one an old man, the other young, came to sell musquito curtains, &c. The elder Jew was a very fine looking man. We entered into conversation with him. Mrs. D. told him we were going to Jerusalem. He turned up his venerable countenance, and raising his eyes, said with emotion, "I would to God I could go there to-morrow." I told him I believed his people would yet be restored. "Yes," said he, "we shall." "I love your people," I replied, "they were a people highly favoured of God. He is the God of Abraham, of Isaac, and of Jacob, the name whereby he will be called forever; and he hath said you shall be a nation before him evermore." "Yes, yes," said he.—"Aye," I replied, "and the time will come when ten men shall take hold of the skirt of a Jew, and say, We will go with you." "You are mocking me," said he, looking wistfully at me. "No, I solemnly assure you, it is my belief." He took my hand, pressed it between his, and spoke affectionately.

We landed here on the sabbath. I went to the Missionary chapel, the Rev. S. S. Wilson preached; and here I soon became acquainted with him and the Rev. D. Temple and their families. We have found them, together with the Rev. Mr. Jewett, as friends full of kindness. How great the union between those that love the Lord Jesus in sincerity and truth. I am in hopes of establishing a monthly prayer-meeting specifically for the cause of Israel, similar to that held here for the heathen. My brother Temple will, I feel convinced, lend his aid.

SALONICA.

Information respecting the interesting city of Salonica, (anciently Thessalonica) from the Rev. S. S. Wilson.

In Thessalonica, there are 20,000 families, of whom a fourth part are Christians, a fourth Jews, and the remaining half, or 10,000 houses or families, are Turks. So in this interesting land of classic recollections are 5,600 families of the children of Israel. The languages spoken are Turkish, Greek, and Bulgarian: the Jews speak Romic or modern Greek, as also the other two languages.

In concluding, I beg to suggest whether your Committee might not employ a small part of its funds in a mission to Salonica?

GERMANY.

From Mr. J. P. Goldberg, Dresden, Aug. 27, 1824.

I addition to the facts related in my letter of May 15th, from Leipzig, I beg to state, that it has pleased the Lord to make the last days of my residence in that town, a time of peculiar blessing. A Polish Jew, who was a decided opposer and enemy of Christ, had become more moderate after our conversations together, in which I had shewn him from the Old Testament, that Jesus is the Christ. Having explained to him what the Lord is doing in these days for the conversion and restoration of his people, I exhorted him and the others to offer up their prayers to the God of our fathers for the enlightening of their understanding unto a diligent and candid examination of the New Testament, comparing it with the Old Testament, assuring them the result would be, that they would see the promises of the Messiah fulfilled in the person of Jesus of Nazareth. They listened with great attention, and when I had finished, their spokesman asked very earnestly, "Do you really believe in Jesus Christ so as to worship him as God?" Instead of replying, I arose and folding my hands, offered up a prayer in Hebrew to the glorified Saviour, to whom all the ends of the world must look for salvation, since he is God, and there is none else, Isaiah xlv, 22. During this prayer they became still more attentive, and they left me deeply affected, promising to read the New Testament, and to seek the salvation of their souls. My fervent prayers went with them.

After my return to Dresden, the Christian friend who had assisted me in distributing tracts, wrote me from Leipzig as follows: "It is a pity that you left Leipzig so soon. Many Jews who wished to call upon you, were grieved to learn that you were gone. Jews from Brody have requested your direction, being determined, if possible, to wait upon you at Dresden. I cannot be sufficiently thankful for the blessing which has attended your visit here. There never yet has been so great a stir among the Jews. Many, indeed, are angry, but that is no bad sign."

Here in Dresden the Lord continues his blessing upon our work; though trials of our faith have not been wanting. The number of pupils in our institution has increased.

An Israelite youth from Krotoshin in Poland, a furrier by trade, who attended Christian instruction at Berlin for a month, but from want of employment could not continue there, has been recommended to us by Professor Tholuck. He has found work; his master is well pleased with his skill and Christian conduct, and readily allows

him the time requisite for his further instruction. As far as I can judge, he is sincerely seeking the salvation of his soul by faith in the crucified Saviour.

In the month of June we had a visit from the Rev. Christian Gottlieb Barth, of Stuttgart, agent of the Basle Society for promoting Christianity amongst the Jews. His object was to communicate the wish of the Basle Society, that all the Societies in Germany for promoting Christianity among the Jews, should unite themselves into one central union, and that some well qualified individual, residing at Basle, who should devote himself exclusively to the Jewish cause, should be the leading agent, to correspond with all the Societies, and establish amongst them, as far as possible, an uniformity of principle and of proceeding. It was stated further, that the Basle Society has in view the establishment of a colony of proselytes at Sittenkircher or at Bruggen, as also the publication of a periodical work upon Jewish matters, &c.

PRUSSIA.

FROM PROFESSOR THOLUCK.

We find an interest excited on the part of the Jews, for which we are truly thankful. The proselyte L., whom you will remember as a divine, has continued his instructions to three young Jews with much success.

There is a considerable number of Jewish proselytes among the students of the University here, and many of them keep up an intimate acquaintance with Mr. L. from which much good may be anticipated. In my former letter, I mentioned that the proselyte F. had some hopes of being placed in a situation where he might be prepared for the office of a school master. This has now been effected. I entertain much hope of this brother in Christ, of the seed of Abraham. In his first letter he gave me the pleasing intelligence, that on his way to his new place of residence he had succeeded in bringing a young Jewish female of his acquaintance, one of more than common accomplishments, to the knowledge of Christ. He has recommended her for instruction to a worthy minister of the Gospel.

The proselyte F., who studies divinity, visits me frequently, and appears to me to be impressed & truly sincere, although I hardly think as yet that he has felt the true power of the Gospel. The proselyte S., also a student of divinity, has received from the king the sum of 200 dollars as a donation. I fear lest his too great love of science may prove a hindrance to his growth in grace.

Two other Jews who study philology, have expressed their determination to become Christians. They evince a deep sense of their spiritual wants, and they assure me that this, together with the unsatisfactory doctrines and forms of Judaism, is their only inducement for changing their religion.

With another young and amiable Jew, who frequents the grammar school, I became acquainted, in consequence of his asking for a Hebrew Bible. He appears to be of a pure and childlike mind, & open to the truth of the Gospel. He does not wish yet to join the Christian church, but continues with a childlike mind diligently to examine the Scriptures.

Another young Jew, lately baptized, who also attends the grammar school, has received from his Majesty the king a stipend for five years. Two other proselytes, who are very poor, have also received temporary relief from the royal bounty. O! how desirable would it be, if some effectual measures could be found for the temporal support of deserving proselytes, many of whom have been brought into great poverty by their change of religion. I sometimes witness heart-rending scenes, when persons in every respect worthy, apply to me for assistance, which I am unable to afford them.

O that the friends of Israel in Great Britain would assist us with their advice how to arrange for such helpless proselytes! We have here only one Christian among the tradesmen, who takes any active interest in the outward situation of these converts. One striking circumstance I must here mention, which deserves the notice of your committee. I learn from L., that the young people in and about Berditcheff are in a state of great agitation. And that if a Missionary were sent to them, they would in crowds decide for Christianity.

BOSTON RECORDER.

SATURDAY, DECEMBER 4, 1824.

DOMESTIC MISSIONS.

Abstract of the 23d Annual Report of the New-Hampshire Missionary Society, read at the annual meeting in Londonderry, Sept. 9, 1824.

There have been in your service within the year past, twenty-nine Missionaries; some for a short, others for a considerable length of time;—some of them pastors, some of them evangelists, and some of them mere missionaries. The amount of their labor is about two hundred and seventy-five weeks.

Rev. Jonathan Curtis visited New-Castle, and labored there two weeks; he found the people willing to defray a part of the expence of the labor bestowed upon them.

In consequence of application in behalf of Atkinson, Rev. Stephen Farley, preceptor of the Academy in that place, received an appointment and performed to the amount of six weeks labor among that people.

Rev. Ebenezer Cheever before our last annual meeting received a mission of six weeks at Springfield, Wilmot and Andover, which he fulfilled.

We reported to you last year, a happy change in the religious state of Northfield, in the county of Merrimack: A Congregational church and society had been organized there, and a pastor set over them in the Lord. The happy effects of establishing the Christian Ministry in that place, are becoming more and more apparent. The public assembly is increasing in number and decorum, Divine institutions are much more seriously regarded, Sabbath schools are maintained in a flourishing state, and the condition of society is evidently improving.

Some small portion of your charity has been bestowed on Brookline, Sharon & Windsor, in Hillsborough county. It was thought best, for the encouragement of the good people of Brookline, and to induce Mr. Holt to tarry among them, to give him an appointment of four weeks. He has performed this service, and engaged to labor with them a year.

Rev. Eli Smith performed two weeks service for the Society in Hillsborough County, and proposed with some hopes of success, the subject of establishing auxiliary societies to increase your funds.

Rev. Ezekiel Rich was employed twelve weeks as an itinerant Missionary, in the county of Cheshire. He speaks of some special attention in Roxbury and Troy. Of Marlboro, Mr. Rich writes, "when I first visited this town as a Missionary, two years ago, I found but four Congregational professors, and they all females and much scattered. Two of these were with nine others formed into a church, four of whom are males, and this increase is all by profession."

We appointed Mr. Sylvester Cochran to labor twelve weeks in Marlboro and Gilmun, where the

friends of good order and Evangelical truth are happily uniting their efforts and earnestly seeking for a pastor between them. We rejoice to hear that two have been added to the little church in Marlboro.

Mr. Urias Powers performed a Mission of two weeks in Goshen, and gives a pleasing account of the church in that place.

Rev. Abel Manning had a Mission of ten weeks at Goshen and its vicinity, of which we have as yet received no return.

Grafton County.—Mr. Jacob C. Goss performed five weeks of Missionary labour at Bristol and Bridgewater. His services were gratefully received, and appear to have made a salutary impression.

Mr. Sargent has performed eighteen weeks of missionary service, divided between New Chester, Alexandria and Bridgewater. Under his useful labours, the little church at Bridgewater, which had not celebrated the Lord's death for about three years, has been quickened, collected about the Sacramental Board, and has been enlarged by an accession of five members. A church has been organized in Alexandria, and now consists of seven members; has enjoyed a season of communion, and the same day the Sacrament of Baptism was administered to three children.

Rev. Truman Perrin has performed eight weeks of Missionary labour in Hebron and Grafton.

Rev. Nathaniel Lambert has served you six weeks in Dorchester and Danbury, and the people in the former place proposed to employ him several weeks in addition at their own expence.

Rev. Broughton White had a Mission of eight weeks, which he performed in Canaan, Orange and Dorchester. He says, at the close of his last journal, "I have never visited this station without finding fresh cause to bless God for the success with which he had crowned my previous labours."

Canaan and Orange have become, in the view of your Trustees, an interesting field of missionary labour. We assigned to Mr. Amos Foster a Mission of ten weeks, a part of which he has faithfully performed, and with some tokens of success.—He formed a Juvenile Society and Library, a Bible Class in each town; the people gave full and solemn attendance; there was one instance of hopeful conversion, and others seemed unusually impressed with a sense of the worth of their souls.

We appointed Rev. Mr. Blake, of Piermont, for the term of five weeks on Baker's River Station, and Mr. Tileston, for the term of eight weeks in Haverhill, North Parish.

Mr. Blake appears to have laboured faithfully and to much acceptance. Mr. Tileston performed to the amount of about six weeks in Haverhill, North Parish, and this service was very acceptable and refreshing to the children of God.

Rev. Mr. Sutherland performed two weeks of Missionary labour in Lyman and Haverhill, North Parish, and he thinks that with some foreign aid, the Christian ministry might be established in both these places.

Rev. D. Fairbank had a Mission of twelve weeks in Littleton, Dalton, Bethlehem, Franconia, and Whitfield.

County of Coos.—At our last annual meeting, Rev. J. L. Hale was labouring at Colebrook.—Previous to that time, Mr. Hale had made to us a return of about nine months service, and we then reported to you the visible, glorious effects of that service. Of nine months more he made us out a journal last March, when about to retire from that interesting field of labour. "Although the revival in a measure subsided, some months since, still, it seems that God did not wholly withdraw his Spirit. A few continued thoughtful, and a few more were hopefully brought into the kingdom of Christ. When I came into this field, the church consisted of thirty-seven members. It now consists of sixty-five, besides four who stand propounded. One or two more will probably join soon." Mr. Hale commends to the Missionary Society the little church at Indian Stream, which now consists of only four members, two having removed. He adds, "Colebrook Station still continues an interesting field of missionary labour. There are still precious souls, who feel that religion is a reality, and have some anxiety to escape eternal ruin."

Mr. Rankin has been installed at Thornton, Mr. Hale at Campton, and both under eligible circumstances, and with pleasant prospects. We rejoice that such wastes in our Domestic Zion as these places lately were, are now so happily repaired.

County of Strafford.—The moral and religious state of this County is peculiarly interesting. If the population, which is more than 50,000 souls, be divided by the number of regularly educated, able Christian ministers in the county, we believe the quotient would be about 5000. Five thousand souls to each well qualified Christian minister!

Rev. Amasa Smith performed a mission of twelve weeks in Conway, Chatham, Bartlett and Sandwich. He also performed a mission of two weeks, in Epping, Rockingham Co. How much influence the missionary service bestowed on Conway may have had in improving the state of things in that place, we cannot say. The fact is, that waste of Zion is now repaired. Rev. Benjamin G. Willey, a native of the place, preached there a few Sabbaths, and was so happy as to have honor even in his own country. Some of the Baptist denomination, to which all Mr. Willey's family connexions belong, generously proposed to help support him, if he could be settled among them; thus shewing that they set more by the gospel, than by the peculiarities of their own denomination. Mr. W. was ordained last May.

Your Trustees turned their attention to the numerous population about Winnepesaukee Lake. The missionary who should travel about that Lake, and visit all the inhabitants in its neighborhood, would, probably, find about 10,000 souls to whom it would be a most suitable labor of love, to preach a crucified Saviour. We employed a Mr. Moses Chase, to go into this region, though we could obtain him only for five weeks. He spent the time chiefly in Gilford, and in his journal gives an important statistical view of the town. To succeed Mr. Chase, we appointed Rev. Henry Sewall for twenty weeks, which he performed in Alton, Wolfborough and Tuftonboro. Beside preaching and visiting, he assisted in forming two Tract Societies.

Mr. Isaac Willey was appointed to labor six weeks at Sandwich. This mission he has performed

ed, and the people have engaged him for six weeks longer. Mr. W. gives an interesting view of Sandwich as a missionary field. The town contains about 2400 or 2500 souls; the Congregational church consists of seven females and one male; there is a great scarcity of books, and even of the Holy Bible. The state of their schools is promising, and they are attentive to the preaching of the gospel.

Mr. Thomas Jameson has been in your employ fourteen weeks in Effingham, Ossipee, Eaton, Brookfield and Wolfborough. People in Effingham, Ossipee, & the eastern part of Wolfborough have employed Mr. Jameson the rest of the year. To the little church in Ossipee, seven have been added within the year. Mr. Jameson appears to have paid unwearied attention to schools, and to have succeeded in very much improving their condition. He has been instrumental in forming a Tract Society in Effingham, one in Ossipee, and one in Wolfborough; and something like twelve or fifteen thousand pages of Tracts have been brought into these towns within the year past.

Rev. James Walker, in Farmington and Milton, has performed twenty-two weeks service the year past. His labors have been in some measure blessed. "In about five months," he says, "nine have been added to the two churches; three at Farmington, and six at Milton. The number is small, but infinitely precious." Under the fostering hand of the New-Hampshire Missionary Society these two churches have been planted and built up; sixty-two members have been gathered into these churches; fifty-three of the sixty-two have been added since my residence here. A Missionary Society, in each of these towns, is forming, to be auxiliary to the N. Hamp. Miss. Soc.; and some gentlemen of distinction have subscribed liberally to these auxiliaries.

We reported to you last year, a pleasing change in the religious state of Rochester. Mr. Upham received a mission of twelve weeks, to be performed in Rochester and the vicinity. The blessing which has attended his pastoral and missionary labors, is a glorious reward for this item of your charity. "I find," says he in his return, "at the end of the first year of my settlement, that the moral and religious character of this town has entirely altered. The meeting house, which, a short time since was unoccupied and falling to ruins, is now not only well finished but well filled. The unusual attention to religion, to which I alluded, has been attended with no unnecessary excitement; it was, and perhaps, I may say, it still is, a deep and solemn feeling; evidently the operation of the Spirit of God; and it has produced, as I have every reason to hope, great and durable fruits. As the result of it, thirty-eight persons have already been added to the church." Mr. Upham spent four Sabbaths in succession, at Wakefield, where a Congregational Society has been recently incorporated. While he was laboring there, a subscription paper was issued with good success for the purpose of finishing a large meeting-house. If we have not liberality of soul, and respect enough for the Supreme Being, to erect, decently to finish, and to preserve from ruin houses for his worship, we cannot expect the heavenly Dove to come down upon our places of worship, nor the gospel to be crowned with any considerable success. In Wakefield, the people appeared very anxious to hear preaching, they assembled in great numbers, and a deeply serious and affecting impression seems to have been made.

"ADDRESS TO MOTHERS."

A Tract with this title, and having appended to it the Constitution of a MATERNAL ASSOCIATION in Union Church, of this city, has just fallen in our way, of which we find it difficult to speak in terms suited to its real worth. Should we attempt to describe its effect on our own feelings, we should utterly fail; it was overpowering—not by any extraordinary sublimity of thought, or elevation of style, but by its touching simplicity, and a thousand tender associations it called up at once before us. It must have been written by a Mother, or at least it must have flowed from a heart that knows by experience the value of a Mother's prayers. Though entirely ignorant of the writer, we cannot say less than that such a pen ought not to lie idle, while there are thousands of prayerless Mothers around us, and ten thousands of graceless children.

There cannot be a better "Good device," than that of arousing pious Mothers to the full exertion of their mighty influence over the moral character of their children. They hold in their hands the destinies of the rising generation. They are unavoidably preparing their tender offspring, either for usefulness, honor and immortality, or for a life of indolence in regard to the kingdom of Christ—or a life of impiety and wretchedness, and an eternity of woe. Fidelity to God and the spiritual interest of their children, combined with their strong affection and never-failing tenderness, cannot fail to rivet impressions of Divine truth on the conscience, which, sooner or later, will lay hold on the heart, and lead it in triumph captive to Christ.

O could mothers be made to feel that the objects of their tenderest solicitude are immortal! Could they be made to stretch their thoughts forward, through ten thousand revolving ages—and forward still, as far as imagination can sustain her flight, and fix their minds on the single fact, that their children then will be singing the praises of Redeeming Love, or enduring the torments of despair, with inconceivably enlarged capacities for happiness or misery—they could not be one moment indifferent to the object nor the plan of MATERNAL ASSOCIATIONS. A nobler object never befell the human mind. A happier device for usefulness never was suggested. Myriads of souls will be rescued from sin's galling yoke by means of it. Myriads of mothers and children will meet in the kingdom of heaven to mingle purer affections than they can cherish here, and to unite forever in serving God!

We wonder that such Associations are not formed in connexion with every Christian church on earth. We wonder that a single pious mother can be willing to live one month disconnected from her sisters in Christ, who are praying for their children in their closets. Are not two better than one? Is not an union of this nature, calculated to quicken spiritual affection for children—

to inspire courage and resolution—to increase the frequency and fervor of private intercession—to remove out of the way difficulties that mothers often find in the business of instruction and discipline? To the heart of a pious mother, there is so much to recommend this plan of united prayer for children, that we are persuaded it cannot be long neglected in any part of Christendom. It is one of the surest indications of the millennial day—it is the harbinger of ten thousand blessings to distant posterity.

ORGANIZATION OF A CHURCH.

A Congregational Church, was organized on evangelical principles, at Cohasset, on Wednesday the 24th ult., to be known as the second Congregational church in that town. The churches represented by their Pastors and Delegates on this occasion, were the Park-street, Old South, Union, and South Boston churches of this city, and the church in Braintree.

A new and commodious place of worship is nearly completed, for the use of this church and the religious society connected with it. Their present prospects are highly encouraging, and demand from the friends of evangelical truth, fervent ascriptions of praise to that God who has poured out his Spirit, and "appointed—the things that are coming, and shall come."

Revival.—We are informed that ninety-four persons were added to Rev. Mr. Field's Church, (Congregational) in Westminster, Vt. on the first Sabbath of November last.

LEXINGTON MISSIONARY SOCIETY.—VA.

This Society employed four missionaries the last summer, one of which laboured two months, and the others four months each, in the extensive destitute region about Lexington. From the Report we gather, that the influence of religion is extending throughout that missionary field, and a desire increasing for the stated ministrations of the Gospel. Sectarian jealousy is diminishing. The labors of the missionaries have been attended with visible success, and a strong disposition manifested by those among whom they went preaching the gospel, to detain them. If ever the waste places of Zion are built up, it must be by the instrumentality of missionaries—and if missionaries are sent, it must be by the liberality of Christians, who know how to appreciate the ministrations of the gospel, through which even their temporal abundance has been supplied to them.

NEWFOUNDLAND EDUCATION SOCIETY.—London.

Two Schoolmasters and a Schoolmistress, duly instructed in the National System, have been sent out to Newfoundland, by this Society. The British Government have given liberal countenance and support to the Society, by a grant of land for the Schools, by giving a free passage in national vessels to the teachers, by a benefaction of \$2,220 toward the expense of the buildings, and by assigning \$444 per ann. in payment of salaries. The Society is in a very flourishing state, its receipts the past year having been nearly three times the amount of its expenditures.

CHRISTIANITY IN INDIA.

The London Baptist Magazine for October last contains a letter from the Rev. Mr. Statham, dated at Howrah, near Calcutta, Feb. 15, 1824—in which the writer says—"That dreadfully false & inimical work of the Abbe Dubois has made a great stir in Calcutta. It has delighted those who, have been, and still are, enemies to the cause of Missions, and yet the statements are so glaringly false and invidious, that even they are obliged to palliate and apologize for them. It is a sign, in my opinion that the great Head of the church is about to fulfil some of his ancient predictions with regard to the extension of Messiah's kingdom; for, whenever he has been gradually pleased either to extend or establish, scoffing, persecution, and railing, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore—and never could the Doctor stand on better ground. Yes, blessed God, there are many living witnesses that the conversion of the Hindoos is not impossible. I believe the real cause of such opposition is the probable success of Missionary efforts. There is, and none can deny it, who know any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I will remember the time when I offered a tract or gospel to a rich Baboo he would reject it in scorn; and now the same character is continually inquiring for more books. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say, 'come often—tell us more about these things.' I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my veranah, who some time ago were afraid to touch a book. I would not anticipate great things, but I do humbly trust that your hearts will be soon rekindled by intelligence of the most pleasing description—I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject: I do believe that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever."

[So. Intel.]

ITEMS—from the London Miss. Register.

Ceylon.—The memory of the late Mr. Tolfrey is endeared to the friends of missions, by the zealous devotion of his talents and acquirements to the benefit of the heathen. A mural monument has been erected by subscription, in the church of Colombo, which bears the following epitaph:—"In Memory of WILLIAM TOLFREY, Esq. Of his Majesty's Civil Service, Who devoted his Oriental Learning to the propagation of the Gospel, by rendering the Holy Scriptures into the Singhalese and Pali Languages. He had, with intense application, nearly completed a Translation of the New Testament; and the last labor of his hand well describes, in the language of St. Paul, his benignant character, and the great object of his pious zeal:—"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God, peradventure, will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." 2 Tim. ii, 24, 25, 26. He was called from his unfinished task Jan. 4th, 1817, aged 39 years.—This Monument is erected by the grateful Public of Colombo."

Church Missionary Society.—The Rev. John Raban is about to proceed to Sierra Leone, with several Schoolmasters—Mr. James Coney, Mr. John Pierce, and Mr. John Weeks.

India.—The King of Oude has compiled and printed a Persian Dictionary, in seven large folio volumes. A magnificent copy of this work, bound in the oriental style, has been presented, by his Majesty, to the Rev. Professor Lee.

Persia.—The Rev. Professor Lee has just published a volume, containing a series of Controversial Tracts, on Christianity and Mahomedanism; written in Persia, by the late Rev. Henry Martyn and several of the most distinguished Mahomedans, and translated from the Persian. The Professor has subjoined an additional Tract, to complete the series; and has given, in the Preface, some account of a former Controversy on this subject, with ample extracts: so that the volume exhibits a full view of the question between Christians and Mahomedans.

HOPKINTON ASSOCIATION.

Whereas Rev. Thomas Worcester, member of the Hopkinton Association, N. H. has, in the opinion of said Association, and in some important particulars, departed from "the faith once delivered to the saints;" whereas the Association have, in former years, laboured abundantly to convince him of his error, but without effect; whereas the council which dismissed him from his pastoral relation to the church in Salisbury, mention, with deep regret, his "dilection" of the doctrine of the proper deity of our Lord and Saviour Jesus Christ, and do not recommend him as a Minister of Christ; whereas he has for years neglected to meet with the Association; has refused to receive a committee from that body, declaring that he was not a member of the Association, nor amenable to them; considering it useless to labour with him farther, and feeling our duty to Christ and his church; therefore,

Resolved, That the connexion between the said Mr. Worcester and this Association, be dissolved; and that he be no longer considered by us as a Minister of Christ in good standing.

Voted unanimously. Signed, in behalf of the Association, WALTER HARRIS, Moderator. MOSES SAWYER, Scribe. Henniker, Oct. 20, 1824. [N. H. Repos.]

Amherst Collegiate Institution, Nov. 26, 1824.

Mr. WILLIS.—Will you permit me, through the medium of your widely circulated paper, to acknowledge a valuable donation of clothing and bedding, by Ladies in Winchester, N. Hampshire, designed for the poor and pious young men of this Seminary. As there are many here, who must depend in some measure upon charitable aid, or relinquish their education, such generous tokens of remembrance, by benevolent associations of females, are peculiarly acceptable. "Cast thy bread upon the waters, and thou shalt find it after many days."

H. HUMPHREY.

Monson Academy.—This Academy, (says the editor of the Springfield Journal,) was incorporated a little more than twenty years since, and has always held a high rank among that class of literary institutions in our country. The trustees have lately procured from Europe a philosophical apparatus, and fitted up suitable rooms for experiments in natural philosophy, and for lectures and experiments in other branches of science. The total number of students now in the institution is 95—of whom 77 are males and 18 females.—Among the students are two Greek Lads from the unhappy island of Scio, whose names are Nicholas Petrakino and Constantine Ralli, and among the females, two young ladies from the West Indies.

The Rev. Mr. Wheaton, of Hartford, Conn. has returned to this country, bringing with him a large and very valuable collection of Books, for the library of Washington College, Conn.

A TRIBUTE TO VIRTUE.

An open letter containing a small sum of money, lost a few days since, was picked up in the street by a man from the country who without examining put it into his pocket and went home. When it was discovered that it contained money, he came into town to find the owner, which after much pains and inquiry he effected, and restored the letter and its contents to the unfortunate loser, refusing any compensation whatever for his trouble, notwithstanding half the money had been offered as a reward; but expressed great satisfaction in having it in his power, in such a case, to do as he would wish to be done by. If the reader would ask who this honest man is, I answer with pleasure, Mr. JEREMIAH S. B. BLAKE, of Dorchester. Go thou and do likewise. Z. R. Boston, Nov. 23d, 1824.

American Colonization Society.—On the 13th inst. a meeting of the Board of Managers of the American Colonization Society was held at Washington city, and a report was presented by Mr. Carey, recently returned from Africa. The Colony, though in many respects prosperous, appears to require immediate and very considerable aid from this country. No alarming disease prevailed at the Cape during the visit of the Agent, yet the services of a good physician would, it is believed, relieve much suffering. The Board resolved to despatch a vessel to Liberia as soon as possible, of which due notice will be given.

Ordained, at South Berwick, Me. 13th ult. Rev. GEORGE W. CAMPBELL, as colleague Pastor with the Rev. John Thompson, Introductory Prayer by Rev. Mr. Lord, of Amherst, N. H.—Sermon by Rev. Mr. Thurston, of Winthrop—Ordaining Prayer by Rev. Mr. Dow, of York—Charge by Rev. Mr. Thompson—Right Hand of Fellowship by Rev. Mr. Chandler, of Eliot—Concluding Prayer by Rev. Mr. Burt, of Durham, N. H.

The services were solemn and impressive, and the proceedings of the Church, Parish and Council, were conducted with entire unanimity. The venerable senior Pastor, who performed an interesting part in the services of the day, is now 85 years of age, and has continued to perform his pastoral duties up to the settlement of his colleague, and for the last five years with less interruption than almost any of his younger brethren in the ministry.—*Conn.*

The Poor Indian Boy.—The following anecdote of General Jackson, is related by the clergyman whose letter we quoted last week. "During the Creek war, after one of the battles, an Indian child was found sucking the breast of its dead mother! The scene was truly affecting, and dictated the course that he, who has been charged by the tongue of calumny, as possessing a soul of iron, and a tiger's disposition, should pursue. At first, he endeavored to procure a squaw to relieve the wretched infant, but to whom he applied refused, with this excuse, that as all his relations were killed, it would be better to knock him in the head! Further application being in vain, he took the little orphan under his immediate protection, and after the campaign, brought him home, introduced him into his family, and is now educating him."

[N. Y. Obs.]

GEORGIA—CHEROKEES—SLAVERY.

Gov. Troup, of Georgia, transmitted on the 2d inst. his message to the Legislature. He has not ceased to agitate the Cherokee question, which excited so much interest last winter. He complains, that the United States will be the primary agent in fomenting civil war between the citizens of Georgia;—and that "the new doctrine" of the general government, if persevered in by them, "will reduce Georgia to the necessity of resorting for redress to measures depending on herself alone." He speaks very unceremoniously of the President, and seems to think it very strange and "unreasonable," that he should have "resorted to the rules of interpretation prescribed by the law of nations, to expound the treaties concluded with savages." The address seems to

have been written altogether in a bad spirit. The temper displayed and the sentiments expressed in it, in relation to a resolution of the Legislature of Ohio, recommending the abolition of slavery, have excited our surprise, however, far more than any thing in it with respect to the Cherokee question. That part which relates to the resolution, is written in an exceedingly uncourteous style to say the least. What can be more undignified, in the high executive officer of a respectable state, than such insinuations as these, made in an official paper,—that the resolution of the Legislature of Ohio "affords evidence that our sister has not interests of her own to occupy, and that she manifests a very tender concern for ours. We cannot forbear saying, that our property will be safe in our own keeping for the present." He seems to think, that neither the Legislature of Ohio nor any one else, has any right to attempt any thing for the rescue of their fellow beings from the horrors of slavery, and their restoration to those rights which God and nature have given them, and which the Constitution of the United States, distinctly recognizes in the great fundamental principle on which it is itself based. We extract the following, as a specimen of the style and spirit of this message, and cannot but regret most deeply, that the chief executive of any state belonging to the Union, should have suffered himself so to think and feel, much more so to speak and write.

"It is mortifying that our rights should, in violation of every sentiment of delicacy and propriety, be canvassed and passed upon by strangers of every description, and in every possible form of combination and conspiracy. We must arrest this nuisance, or throw it back upon the aggressors. That self-created societies, prompted by the false conceits of philanthropy and benevolence, should officially intermeddle in a matter which it is impossible for them to comprehend, because of the dense atmosphere of prejudice which surrounds them, would be unpardonable if it were not known that, upon certain subjects, and in the most enlightened communities, there are to be found the greatest enthusiasts and fanatics. But, that the enlightened state of Ohio should assume the prerogative of dictating to Georgia what disposition she shall make of her own domestic property, is passing strange. Georgia has never attempted to interfere, directly or indirectly, with the internal policy, local institutions, or rights of property, of any of the states, and it was hoped that the same delicacy and forbearance would have distinguished the conduct of other states in relation to herself. The respectable state of Ohio ought to remember that there may be some things connected with her own institutions and manners, not very agreeable to the people of Georgia, and that the work of retaliation is always an easy one. She must learn, too, that the question which she has taken the liberty to present to the legislature, is one which Georgia will never permit herself to receive at the hands of strangers—that she will make it for herself whenever it may be proper to make it at all, and exactly at the time and after the manner she shall deem best; and repulsing all foreign interference as obtrusive, will take to herself exclusively the good and the merit, as she will certainly be obliged to take the evil which may come of it. Our sister of Ohio will understand, for the future, that this is a subject *generis sui* which only ourselves can comprehend: that the efforts of others to better the condition of the negro have invariably made it worse, and that the negro has never yet found a sincere friend but in his master."

[Carle's Adviser.]

POLITICAL.

FOREIGN.

Latest from Smyrna.—By the Susan, Capt Williams, from Smyrna, we have advices to the 2d October, the latest and most direct from the theatre of war between the Greeks and Turks.—Capt. Williams reports, that the day he left Smyrna, he was informed that the Turkish expedition against Samos had been abandoned for the present.—That the Turkish fleet of about 70 sail, had sailed from the Gulf of Cos for Mytilene, stopped a short time at Tchism (near Smyrna) the 25th Sept., and proceeded on its destination the next day.—That on the 3d Oct. he met the Greek fleet of from 40 to 50 sail, off Scio, and learnt from one of the ships that a partial engagement had taken place four days before, off Nicaria, when a Turkish frigate was burnt; and that the Greeks were then on their way to attack the Turks at Mytilene.

Extract of a Letter.—"Smyrna, Oct. 1. Since the destruction of an Egyptian frigate and a sloop of war, by the Greeks, off Stanchio, we have no news from the fleets. There is a rumour to-day that the Greeks have destroyed another Turkish frigate, and some smaller vessels, near Patmos.—The Greeks have been successful in all parts of the Morea; and as the winter is approaching, the Turks must get into some harbour; and I trust, Samos will not be taken."

"The Greeks follow and annoy the Captain Pacha wherever he goes, and have thus far prevented the united forces of Egypt and the Porte, from effecting any of the objects of their expedition. It is a desperate struggle for the Greeks; but their courage appears to increase as their difficulties and dangers thicken."

The following intelligence from Constantinople is of the 11th Sept.—A severe EARTHQUAKE is said to have taken place at JERUSALEM, which has destroyed a great part of the city, shaken down the mosque of Omar, and reduced the Holy Sepulchre to ruins, from top to bottom."

Numerous deaths had recently occurred at Plymouth, Eng. owing to the poisonous quality of the African Aok recently introduced there for ship building. Strange that it did not poison those who cut the trees down!

The powder works at Papamow, India, were blown up in April, & nearly 40 people were killed.

A Peruvian paper states that Bolivar was recently present at a martial banquet, and drank to "the army of Peru, the Patriots confined in Lima, and the eternal triumph of Liberty," after which he uttered the following sentiment:—"Let the swords of those who surround me pierce my bosom ten thousand times, if I ever oppress the nations I am now setting at liberty. Let the authority of the people be the only power on earth; and let the very name of tyranny be struck out from the languages of nations."

DOMESTIC.

Indian War.—Accounts have been received at Montreal, stating that a general coalition of the Indian tribes in the North West territories, to the amount of some thousands, has taken place, and that they attacked the whites in the settlement at Red River; that the assaulted made a desperate resistance, and defended themselves with great bravery; but in the contest the settlers sustained some loss, yet they succeeded in preserving their ground and keeping the savages at a respectable distance.

Explosions.—On Sunday week, one of the buildings belonging to the Etna Powder works, near Baltimore, was blown up. No personal injury, and but little loss of property.

The Lewiston Sentinel, mentions that a few days since an explosion of gun powder took place at Snyder's Mills, about 20 miles from Niagara. It appears that about 100lbs. of powder had been purchased by Mr. McGill; that on examining the powder, which had been damp, it was found in small lumps. Dr. Woodruff, who was with Mr. McGill, took one of the lumps and threw it into fire, which instantly exploded and some of the sparks, communicating with the other powder, the whole took fire. The explosion blew up the roof of the store, and so much injured a clerk of Mr. McGill, and Dr. Woodruff, that little hope is entertained of their recovery. Two other men who were in the store were much injured. The loss of property is stated to be about \$1000.

Melancholy Occurrence.—"On Tuesday last," says the Commercial Advertiser, "between the hours of 11 and 12 o'clock, the sloop Neptune, Capt. Halstead, on her passage from New York to Newburgh, and when within about five miles of the latter place, was suddenly struck by a flaw of wind, upset, and immediately sunk, having on board fifty-one persons, thirty-four of whom were drowned, including eleven women! The remainder saved themselves by the use of planks and sticks of wood, upon which they floated until they were discovered from the shore, & boats dispatched to their assistance." Jacob Palheuas, the steward, was holding to the topmast, which was above water, when being impelled by a struggling woman to save her from death, left his hold and swam to her relief. Unfortunately in this generous attempt to rescue her, both were drowned.

A Mysterious Circumstance lately occurred at Huntsville, Ala. Samuel Standifer had become exasperated with his uncle, and to glut his revenge, contrived a scheme to leave the country, under circumstances calculated to cast suspicion that he was murdered by his uncle. His horse was left, with saddle & bridle stained with blood. The uncle and his two sons were arrested as the murderers, but the testimony not being sufficient, they were acquitted. Standifer has since been taken and has confessed his intention.

R. Flournoy, Jr. Georgia, has been presented by a Grand Jury for cruelty to seven slaves, overworking them, and refusing them proper food and clothing. They all died, and then, it is said, were refused the rites of sepulchre.

The house of Mr. Rapp, in Manheim, Penn. has been destroyed by fire, while he and his wife were absent, and his three children, the oldest 6, were burnt to death. The door was fastened on the outside.

Statue of Washington.—The Committee appointed by the citizens of New York, for the erection of a Statue of Washington, have ascertained that an Equestrian Statue in Bronze, can be completed for the sum of forty thousand dollars, in a style worthy of the exalted character of him, whose memory a nation delights to honour. They have therefore determined to begin, without delay the collecting of subscriptions to raise the funds required. [N. Y. Obs.]

Rewards of Merit.—Gen Lafayette, Gen Jackson, and Gov. Clinton, are each to be presented with a suit of clothes, made of the broadcloth which lately received the first premium at the fair in New-York, and was afterwards sold at auction at \$15.50 per yard!

A school, on the Lancaster system, has been recently established at Portland. A new building, intended for its accommodation, was dedicated with religious exercises.

Accident.—Mrs. Daly, an elderly woman, was run over on Saturday evening, last week, in Washington-street, near the Lamb Tavern, and very seriously hurt, having her arm and shoulder blade broken, her face cut, and otherwise bruised. She states that it was a coach with a span of white horses that ran over her, the driver of which drove off without stopping to inquire whom he had injured.

United States Branch Bank.—On Tuesday and Wednesday last, the two masonry Granite Columns of the portico of this edifice, were raised, without any accident, by Messrs. McCLANAN, riggers. A large number of spectators were present.

DEATHS.

In Boston, Mr. Samuel Bright, aged 36; Maria Isabella, child of Mr. Solomon Hopkins, 5; Alfred, son of Mr. Nathaniel Vinal, 4; Miss Catherine Lovell, eldest daughter of Vryling L. Esq. of Charlestown, N. H. 17; Mrs. Sarah, wife of Mr. Ambrose Salisbury, 49; Mrs. Eliza Wise, 77; Mr. Jonathan Edes, 61; Mr. Simeon Dean; Mrs. Bathsheba Trott, consort of Mr. George T. 42; Miss Ann Lloyd Davis, daughter of Mrs. Elizabeth C. D. 16; Mr. Harvey French, of Haverhill, N. H. formerly of Braintree, Mass.; Henry Simonds, 17, son of William S.; suddenly, a man long known by the name of French Louis. He emigrated to this country prior to the Revolution—was honest to his employers, and worked many years in the rope walks in this city.

In Charlestown, Miss Mary T. Bonner, eldest daughter of Mr. Philip B. 15,—her death was occasioned by her clothes taking fire.—In Watertown, Mrs. Hepzibah Livermore, 79.—In Salem, Miss Susan Spow, 26; Mr. John Wakefield, 37; Mr. John Stacey, 27; Mr. Frederick Combs, 53.—In New Bedford, Miss Eliza Potter, 23, daughter of Mr. Pardon P.—In Newburyport, Mrs. Margaret Laird, wife of Mr. Robert L. 59; Miss Nancy J. Plumer, daughter of Mr. Moses P. 22; Mrs. Anna Coffin, consort of the late Capt. Abel C. 89; Mr. John Smith, 76.—In Marblehead, Miss Mary Knight, daughter of Samuel K. Esq. 21.—In Ipswich, drowned, Capt. Richard Lakeman.—In Dartmouth, Mr. Timothy Shearman, late of New Bedford, 84.—In Sutton, Miss John Putnam, 36.—In Northampton, Mr. Gaius Fomeroy, 64; Mr. Thaddeus Clark.—In Oakham, widow Mary Hubbard, 75.—In Beverly, the wife of Malachi Woodbury, 76.—In Gloucester, Mr. Moses Wheeler, 68.—In Northborough, Nov. 25, Mrs. Lucy Rice, wife of Mr. Benjamin R. 24.—In Concord, Mrs. Rhoda Curtis, wife of Mr. Jonathan C. 53.—In Attleborough, very suddenly, Mr. Edward Price, 58. He was from England, and the first gut button manufacturer in the United States.—In Nantucket, Mrs. Abigail Bunker, widow of Mr. William B. 76; Mrs. Anna Jenkins, widow of Mr. Tristram J. 70.

In Johnston, R. I. Mr. Reuben Thorpe, 81, a revolutionary soldier.—In Wiscasset, William Tweed killed by a fall from the yard of ship Jan.—In Cornville, Me. Lt. Willis Currier, 62.—A native of Mass.—In Jefferson county, Miss Oct. 23, Mr. G. K. Caswell, 30, a native of Taunton.—In New York city, Capt. Jacob Lufkin, late of brig Draco, of Boston; Col. Lewis Morris, 71.—In Nantucket city, Mr. Rowland Young, 24, of N. Bedford, formerly of Warham.—In Savannah, 9th inst. Mr. Andrew Woodbury, of Beverly, mate of brig Almira, of Boston.—In New Orleans, Oct. 20, William H. Farnham, of Boston, 17; Jacob Gardner, of Massachusetts; Mr. Jacob Gravier, of Mass. 27.

In England, William Dempster, whose death was occasioned by swallowing a table knife, nine inches long, while performing juggling tricks. He refused to submit to an operation for the extraction of the knife from the stomach.

In Paris, the Duke de Brancas Lauraguais, of the Academy of Sciences, aged 92. The Arts are indebted to him for the discovery of the decomposition of the diamond, and for the improvements in the manufacture of porcelain which have occasioned its present high degree of perfection.

Died, in South Berwick, Me. Oct. 2d, Susanna Coffin Boyd, aged 19 years, daughter of Elder Boyd; after a long and painful affliction, which she was enabled to bear with extraordinary patience; leaving a large family and many relatives to mourn the loss of one greatly endeared to them as a child and sister, by her obedience, ardent love, intelligent mind, and indefatigable solicitude for their happiness.—Her tenderness of mind in spiritual concerns, and earnest solicitude to search the scriptures, affords her family hope that she slept in Jesus. [Com.]

SACRED MUSIC.

JAMES LORING, No. 2, Cornhill, has for sale, the Bridgewater Collection, 14th edition. Also the twelfth and thirteenth editions of the same work.—Handel & Haydn Society Collection of Church Music.—Old Colony Collection of Anthems.—Third edition Handel's Messiah.—Haydn's Creation.—Harmonia Sacra.—Hubbard's Thirty Anthems.—Lock Hospital Collection.—Calcott's Musical Grammar.—Kellman's do.—Mitchell's Lord's Day.—Hallellah's Chorale.—Leach's Canna.—Hubbard's Essay on Music.—Winchell's Sacred Harmony.—at \$3.50 per dozen. N. B. Musical Societies supplied on liberal terms. Dec. 4.

POETRY.

From the Liverpool Mercury.

The following affecting lines, for which we are indebted to a correspondent, originally appeared in the Gospel Adv., an American Magazine: ADDRESS TO THE EVENING STAR.

By Richard Nesbit, a Lunatic in the Pennsylvania Hospital.

O, Venus, lovely evening star!
Diffusing precious light afar,
How much superior is thy flame
To her's from whom thou tak'st thy name;
She leaveth hapless man astray,
Thou lightest wanderer on thy way.

The mantle of the dark was spread,
The tempest war'd around my head,
As weary, pensive, and alone,
Through desolate wilds I journeyed on,
Imploping for some gentle ray,
To light a wanderer on his way.

When soon, with gladness and surprise,
I saw thee in the western skies;
Cheering the dismal gloom of night,
With grateful, friendly, moderate light,
Complete, as all the glare of day,
To light a wanderer on his way.

O! thus should anxious cares infest,
Or jarring passions rend the breast,
And in dark tempest struggling roll,—
May reason open on my soul,
And with serene and sober ray,
Conduct the wanderer on his way.

Let others toil for wealth or fame,
Or call ambition but a name,
Yet follow what delusion yields,
Unmindful of yon starry fields,
The idle fancies such display
Mislead the wanderer in his way.

To them their pleasure I resign,
The evening star of reason mine;
With this no other light we need,
This, best, man's destin'd path shall lead
To that cold tomb of kindred clay,
Where ends the wanderer's earthly way.

TO RICHARD NESBIT.

On seeing his "Address to the Evening Star."
"I am the root and the offspring of David, and the bright & morning star."—Rev. 22d ch. 16th vs.

Poor maniac! how I pity thee,
That thou no other star could'st see;
And think that none but this we need
Man's devious lonely steps to lead:
But, ah! not even reason's ray
Shall ever cheer thee on thy way.

Behold! in yonder eastern skies,
A milder, lovelier star arise!
Diffusing light and joy afar,
It is "the bright and morning star."
This ushers in a glorious day,
And lights the pilgrim on his way.

"The evening star of reason," thine,
"The bright and morning star" be mine;
Reason may "lead to that cold clay,
Where ends the wanderer's earthly way,"
But o'er the grave this star shall rise,
And point the pilgrim to the skies.

O! lovelier, "bright and morning star,"
Spread thou thy precious beams afar,
And make the light of truth divine
In every human bosom shine:
Conduct the pilgrim on his way,
To realms of an eternal day.

Be thou my guide, wherever I roam,
And lead me to my heavenly home;
O! light me to that blissful shore,
Where friends shall meet to part no more:
Gather all nations from afar,
And be to them a "ruling star."

Aug. 25, 1824. CLERICUS.

MISCELLANY.

From the Christian Advocate.

NOTICES OF THE CONGREGATION OF CHRISTIAN INDIANS FORMED BY THE REV. DAVID BRAINERD.

The Rev. DAVID BRAINERD was certainly one of the most extraordinary men, in unreserved devotedness to the glory of God and ardent zeal to promote the Redeemer's cause and kingdom in the world, that had appeared since the apostolic age. He was not thirty years old when he died.—Yet he left a character which has been justly considered as a kind of standard, at which other missionaries ought to aim. Mr. Brainerd's printed journal, shows that his chief concern as a missionary to the heathen, was at Crossweeksung—sometimes written *Crossweeks*—an Indian settlement in the State of New-Jersey. It appears that he preached to the Indians at Crossweeksung for the first time, on June 19th, 1745. The whole period of his labours among the Crossweeksung Indians was less than a year and a half. But the power of God seemed, during this short period, to attend all that he said, and the divine blessing to rest on all that he did. His Indian congregation was soon removed to Cranberry, not far distant from its original location. His brother, the Rev. JOHN BRAINERD, succeeded him in his mission; and the successor of John Brainerd was the Rev. WILLIAM TENNENT.

"Mr. Tennent, about the year 1755, voluntarily undertook the charge of the Indian congregation at Cranberry, which had been long under the care of the Rev. David and John Brainerd. All their lands having been sold by a drunken Indian, advantage was taken of this ungenerous act and the destitute situation of these poor creatures. They were opposed by the government, and informed that they were tenants at will and liable to be turned out of possession at a moment's warning. To prevent so great an evil, (as in that case, they must have been so scattered as to render it impracticable for them to enjoy gospel ordinances,) care was taken to secure for them 500 acres of land, to which they at once removed, and soon made a settlement and considerable improvements.

"Previous to their removal, the school, long established amongst them, had been discontinued, and the children would have been brought up in their former ignorance, but for the matchless pains of Mr. John Brainerd, who did all in his power to instruct them, as he could get opportunity.—But his many avocations hindered his doing much in this necessary work, and he did not dare to employ a schoolmaster, for want of the means of paying him a proper salary. After their removal to their new settlement, Mr. Tennent conceived that the instruction of the children would be essentially necessary to the plan of keeping this congregation of Christian Indians, which had been gathered into a church state with so much labour and difficulty, from wandering into the wilderness, and of there uniting with the Indians on the frontiers. He therefore ventured to re-establish the school under the care of an Indian teacher, which greatly lessened the expense. This also tended to raise in the Indians a laudable emulation in obtaining knowledge, when they found one of their own number preferred to the direction of the school.—The school was regularly kept up, and the children made so great progress in their learning, as to give great satisfaction. The school consisted of about 15 to 20 children, who attended daily.

"Mr. Tennent preached to this congregation once a week generally, but frequently oftener; he usually preached to them in the morning, and then rode about eight miles, to preach to his own congregation in the afternoon. Nor did he fail to discharge every other part of the pastoral office, as far as he was made acquainted with their necessities.

"The congregation rather increased after Mr. Brainerd left it; as some, who had gone away back to the wilderness, had returned, declaring that they could not be easy in their hearts, without hearing the gospel preached. They appeared to be sincerely attached to the English interest, & were always ready to defend it. One of them named Simon, enlisted in the provincial troops in the campaign of 1755. Being asked by Mr. Tennent what induced him to go into the army, he replied, that he understood that the French had not only a design to take our lands, but to keep us from serving Jesus Christ, in the manner he had commanded; and as he, Simon, had given himself soul and body to Christ, he thought it his duty to fight for the Christian cause. Mr. T. asked him how he made out with his fellow soldiers? he answered, that he was more afraid of them than of the enemy. He said, they were so wicked, that they drank and swore, and fought with each other, and continually broke the sabbath. Mr. T. then asked him how he made out about praying? He said, though he could not seldom get alone, yet he often, yea while under arms, lifted up his heart to Jesus Christ, who graciously filled his heart with love to Him.

"Professors among them were generally regular in their Christian walk and conversation. "The worship of God was carried on in their families morning and evening. They met on the Lord's day three times for public worship; at which time one of them (when Mr. T. did not attend) read some portion of the Scriptures, and then they alternately prayed and sang. Besides this, they met twice in the week, when they conversed together about the things of God, and prayed, with singing of psalms and hymns.

"These fruits of the Spirit gave to Mr. Tennent great encouragement in his arduous work. "He had great hopes that some of these Indians had been brought home to God, and others encouraged in their heavenly course, by his own preaching among them. He baptised three adults, who gave reason to believe that they were sincere in their profession of the gospel. In a conversation he had with Indian John, who had formerly been overtaken with liquor, and had since discovered great contrition for it, and by a uniform good behaviour since, was restored to full standing in the church, he gave the account of his struggles to withstand temptation. John said he was once passing a tavern at a little distance, very early on a winter morning; when he saw the house he made a halt, and looking wishfully at it, his heart said, John, a dram would be a very good thing this cold morning. He answered, No, my heart: Mr. Brainerd said John must not drink dram; Mr. Tennent said John must not drink dram; Jesus Christ says John must not drink dram; I then walked very fast. I stopped again.—My heart said, John, half a dram, a little small dram, very good for John this cold morning, make John travel strong. I say—Mr. Brainerd, Mr. Tennent say, John must not touch dram—Jesus Christ say, John must not touch one drop. My heart say, only very little, John. I say, my heart, you go drink dram, John will run away. So I ran as hard as I could.

"But few of the descendants of this little band of Christian Indians remain till the present time. They had no regular pastor after the death of Mr. Tennent. A few of them still exist, and make their abode in what are called the *Pines*, in West Jersey. In a few years more, the race will probably be entirely extinct. But let it not be said that this fact goes to show, what some would have us believe, that all attempts to civilize and Christianize the Indians, must ultimately prove abortive. The fact, if rightly considered, only proves that it is cruel and wicked to deprive the aborigines of our country of their lands—from which, if they retain them and are taught agriculture and the mechanical arts, they will derive adequate support, perpetuate their race, and preserve among them the Christian institutions which pious missionaries establish. Nor did the labours of the pious and exemplary Brainerd prove abortive. His Indian congregation, it appears, continued and flourished for many years after his decease; nor have we ever heard of an Indian mission, faithfully conducted, that was not attended with some success—enough, and more than enough, to furnish a rich compensation for all the expense and toil by which it was supported.

ON PAROCHIAL FINANCES.

"When men consecrate themselves," says Dr. Mason, "to the religious weal of a people, and do, by that act, forego the opportunities open to all others, of providing for themselves and their families, a competent maintenance is the least remuneration which they have a right to claim. It is the dictate of common sense, common justice, and common humanity. It is also the express commandment of our Lord Jesus Christ. But, notwithstanding these considerations, the ministry is little better than a starving profession. Not one man in twenty, were he compelled to live on the salary allowed him by his congregation, could escape from beggary and rags. The certain effect is, on the one hand, to deter young men of respectable talent from the ministry altogether; and on the other, to discourage, depress, and finally to ruin those who are in it already.

"That degree of talent which fits one, so far as intellectual endowments go, for a useful minister of the Gospel, is much rarer than many seem to imagine; and, humanly speaking, has its temporal prosperity in its own power. When other pursuits invite by the promise of not only a maintenance, but of gain, and even of opulence, it is idle, it is unreasonable, to hope that youth of talents, without fortune, whatever be their piety, will serve the church of God at the expense of devoting themselves to infallible penury, and all the wretchedness which belongs to it. They may desire, they may wish; and, in some instances, from that simplicity which never calculates, or which flatters itself that something favourable "will turn up," they may venture: but in general, they must turn away with a sigh from the employment, which of all others, their hearts most long after. Let us not hear of self-denial, spiritual-mindedness, and an heroic indifference to worldly things, as characteristic of the true minister of Christ. Self-denial does not mean starving. The spirituality of the father will not stop the cravings of his children when they cry for food; nor is there any heroism in preferring tatters and a hovel to decent clothing and lodging, when they may be had. It is very convenient, no doubt, for men who are adding house to house, field to field, thousand to thousand, to harangue, in a religious style, on the necessity of a minister's imitating his Master, "who had not where to lay his head;" when the practical inference from all this is in favour of their own pockets. They are wonderfully concerned for spirituality and self-denial to be practised by their minister; but as to their own share of these virtues; as to their parting with a pittance of their self to render him comfortable—why, that is another affair. It is one of the most wicked forms of hypocrisy to plead for the cultivation of a minister's heavenly-mindedness, by way of an apology for cheating him out of his bread. The sin of the neglect complained of, is not equally gross in all. In some it proceeds from thoughtlessness; in others from incapacity to make a right estimate; but in most, it is the fruit of downright covetousness. There has been on this subject, an absurd squeamishness in those whom the Lord has authorised to "live by the Gospel." They have borne, and forbore; they have submitted to every species of sacrifice rather than disoblige their people; and their only reward has been an accumulation of injuries and cold-blooded contempt. It is time for them to claim their due in a modest, but manly tone; and throw the fearful responsibility of expelling an enlightened ministry from the church, upon those who are able but not willing to support it honourably. We say an 'enlightened' ministry. For we have no conception that signally provision will soon strip

her of every thing in the shape of a minister. You cannot place the pecuniary recompense so low, as that it shall not be an object for some body.—Fix your salaries at fifty dollars a year, and you shall not want candidates. But then they will be fifty-dollar-men. All genius, all learning, all high character, all capacity for extensive usefulness, will be swept away; and rudeness, ignorance, impudence, and vulgarity, will become the religious directors of the nation. The man is blind who does not see matters fast hastening to this issue in the United States.

"In the mean time, such ministers as are better qualified for their stations, are not only decreasing in proportion to the population, but, with few exceptions, are prohibited from cultivating the powers which they possess. Remote from literary society; without libraries; without leisure to use what books they have; distracted with anxiety for their immediate subsistence; doomed to the plough or some other secular business, to keep themselves fed and clothed; their intellect becomes enfeebled; their acquisitions are dissipated; their ministry grows barren; their people indifferent, and the solid interests of Christianity are gradually, but effectually undermined. Let the churches be warned. They have long slept on the edge of a precipice; the ground is caving in below them; and still they are not aware.—Not a place of any importance is to be filled without the utmost difficulty. The search must be made from Dan to Beersheba; often, very often, unsuccessfully; but when successful, it is only enriching one church by the robbery of another. The population of our country is increasing with unexampled rapidity; very incompetent means are used to furnish an efficient ministry; and the people themselves are throwing the most fatal discouragement in the way. All denominations seem to be engaged in a practical conspiracy to starve Christianity out of the land. Let them tremble at their deeds; let their loins be loosed, and their knees smite together, at the bare possibility that they MAY SUCCEED."

EXTRACT FROM THE ABBE DE LA MENNAIS.

Do you know what a Priest is, you whom this name alone irritates or causes to smile with contempt? A Priest is, by duty, the friend, the living providence of all the wretched, the comforter of the afflicted, the defender of whoever is without defence, the stay of the widow, the father of the orphan, the repairer of all the disorders and of all the evils engendered by your passions and your fatal doctrines. His whole life is but one long and heroic devotion to the happiness of his fellow creatures. Who among you would consent, like him, to exchange all the enjoyments, all the advantages that men seek with such avidity, for obscure labors, for painful duties, for offices the exercise of which wounds the heart, or is repugnant to the senses, to reap often no other fruit of so many sacrifices, but disdain, ingratitude, and insult. You are still plunged in profound sleep, and already the man of charity, preceding the sun, has recommenced the course of his benevolent deeds. He has relieved the indigent, visited the sick, dried the tears of the unfortunate, or caused those of repentance to flow, instructed the ignorant, fortified the weak, established in virtue souls troubled by the storms of passion. After a day completely filled up with such acts of beneficence, the evening comes, but not repose. At the hour in which pleasure calls you to spectacles, to feasts, they run in haste for the sacred Minister: a Christian is near his last moments, he is going to die, and perhaps of a contagious malady; no matter; the good Pastor will not leave his lamb to expire, without alleviating his anguish, without surrounding him by the consolations of hope and faith, without praying by his side, to the God who died for him.

There is the Priest! there he is; not such, as judging by some scandalous exceptions, your aversion is pleased to figure him; but such as he really exists among us. Yes, religion is at this day what she was at her origin. There are fewer Christians, but Christians are not changed. The purest virtues, worthy of the first ages, still honor Christianity. I do not wish other proof of it than those pious associations, those useful establishments which a zeal as ardent as enlightened forms every day before our eyes. How many men and women, how many young people, even, concealing themselves from view, to do good, according to the precept of the gospel, consecrate to seeking out misery and relieving it, the time that you give to frivolous amusements, or that you employ perhaps in offering insult to the holy religion which inspires them with such wonderful devotion. You are not acquainted with them, I know it; but they are known in the hospitals, in the prisons, in the obscure retreats where the indigent charity lady has not forgotten the way that leads to the dwelling of the poor, and if you never meet her there, it is of you that we must ask the reason.

From the Union Christian Repository.

A SERIOUS EVIL.

Messrs. Editors.—There is an evil in the Presbyterian church, which, if not speedily checked, threatens well nigh to overthrow some of our very precious religious institutions, and to inflict a wound upon the cause of religion itself, which nothing but the Almighty power of the Great Physician will be able to heal.

The evil of which I speak, is a disposition, in a great many, if not the most of our licentiates and unsettled ministers, to look and feel above noticing apostate and primitive ministers of Jesus Christ would have rejoiced to build up. With a few very honorable exceptions, the young man, when he has gone through a course of preparatory studies, and has obtained a license to preach the gospel, seems to consider himself prepared for, and entitled to what is termed a good living. He visits his friends, and holds himself in readiness, when he hears of Doctor —'s death, or of Mr. — having been dismissed, to offer himself a candidate for the place. He cannot preach at N—, nor at S—, nor M—, because society is in a broken state, and the people are poor.

He does not like even to be a missionary, because he has either married a wife, or is engaged to one, and wishes to settle, and cannot submit to the hardships of riding in the woods.

I live, Mr. Editor, on a very public road, and have been mortified to find two or three candidates in a single day, going, without an invitation, to see if they could not get settled in the village of —, which has recently become vacant.

Now, Sirs, the effects of this kind of conduct are, 1. That the public become prejudiced against our Theological Seminaries, and Education Societies. They conclude that we have already a great many more ministers than can find employment.

2. The character of the gospel ministry is degraded by such conduct.

What must be the impression made upon the minds of unbelievers when they see from 6 to 10 candidates hovering round every such congregation whose pulpit has become vacant. Can they do otherwise than conclude that ministers are indeed a set of hirelings, who spend their time in hunting for the best livings?

3. Our poor congregations, instead of being built up, are left destitute of the stated ordinances of the gospel. They have none to break to them the bread of life.

Our Lord, as an evidence of his being the Christ, told the disciples of John, that the poor had the gospel preached to them. But at present, the poor are neglected; these congregations which are in a broken state, are passed by, and our large and flourishing congregations, when they become vacant, are hurried with candidates, who are anxious to enter upon another man's labor, made ready to their hand.

It is quite painful enough to see our ungodly political jugglers, scrambling for offices; but to see the candidate for the gospel ministry, or the man who has already attained to that sacred office, nominating himself as a candidate for a good living, is cause of deep mourning to the church of God.

I can well remember the time when the American people had so fine a sense of honor, that a candidate for a civil office could not blast his prospects quicker, than by appearing to put himself forward. Have we, then, so far degenerated, that a follower of the meek and lowly Saviour can now descend to what, a few years ago, would have destroyed the reputation of a man of the world? Yes, Messrs. Editors, it is even so; the things which I have seen and heard, declare I unto you.

I am unwilling to speak of the failings of my brethren in this public manner, but there is no other way in which the evil can be reached. I have, therefore, I hope with some sense of my responsibility, resorted to this measure, hoping that a word to the wise may be sufficient.

Yours,

OBSERVER.

LENGTH OF PRAYERS.

Reply to the inquiry—"Is it essential to the spirit of private devotion, that we should be long in prayer?"

In public prayer, the exercise requires to be continued so long, as to embrace the general wants of those assembled and engaged with us, as well as what concerns the general advancement of the kingdom of Christ, and the condition of our fellow men; yet not so long as to become tedious to others, or encroach upon the time necessary for the other parts of public worship.

In family prayer the circumstances of the rest of the family are to be considered by him who conducts the devotional exercises. And he ought, above all things, to guard against coldness and formality in the duty. It would be exceedingly injurious in a master of a family, by long prayers, to detain either himself, or any of those who worship with him, from their secular callings, beyond the time allowed. It would, also, be highly criminal in him, to neglect the duty, or to perform it in a hasty, slovenly manner. In all such duties, we need much Christian wisdom to direct us.

With regard to secret prayer, to which, I apprehend, your Quaker chiefly alludes, a person has to consider only his own circumstances. It would be sinful in a Christian to neglect his business, even to pray. Because the same authority which enjoins fervor of spirit, says also, "Be diligent in business." At the same time, every one who is a Christian, indeed, will redeem the time, either by early rising or by embracing any leisure time during the day, for maintaining a close and intimate communication with God in prayer. But, in addition to the stated season for prayer, there are occasions of what may be called extraordinary prayer; such as seasons of difficulty, temptation, persecution, and affliction. The design of such things is to humble and prove us, to bring us to the throne of grace, and to teach us our dependence upon the Lord God Almighty. The Saviour himself, who left us an example, that we should follow his steps, frequently retired to the mountain, and the wilderness, to pray. We find him, not only rising a great while before day for this purpose, but, sometimes, spending whole nights in the duty. And can we doubt, but one great cause, why many of his professed disciples are possessed of so little of his spirit is, that they are so far from meeting his example in this particular duty. If I may speak from my own experience, I can truly affirm, that when prayer is neglected, or carelessly attended to, every Christian grace languishes, and a spiritual deadness and languor seizes the whole inner man.

If any one pleads the want of time as an excuse for neglecting the duty of prayer, I would recommend to his serious consideration the example of Daniel. Witness his conduct in the court of Babylon. He was, then, a man of great business,—at the head of affairs in a vast empire; yet, he retired three times a day, to pray, and make supplication to his God—and if Daniel found time for this, surely none of us can plead the want of it as an excuse for neglecting this most important duty. O that God would pour out upon all his churches and people, the spirit of grace and of supplication, then shall we experience seasons of refreshing from the presence of the Lord.

[London Home Mis. Mag.]

GENERAL JACKSON.

Messrs. Editors.—In a journey through the Choctaw nation in the summer of 1815, an incident occurred which I am induced to relate to you, because it shows the character of a distinguished individual, in a point of view which will give pleasure to every one possessed of generous feelings.

I was in company with two western traders, and we halted on the road for refreshment at the house of a half breed Indian, who kept a little inn. On the opposite side of the road there was a small log hut, as is usual at these Indian establishments, which they designate "white man's house."

While our repast was preparing, my attention was drawn to a little girl who was playing in the road, between the two houses, and who, from her appearance, seemed to be the child of respectable parents. I made some inquiries of her, and found that her mother was confined in the hut with a fever; the lady was much agitated upon my entering the door, but being satisfied that my intrusion was with a view to assist her, she stated that she had lost her husband on the Mississippi, was returning to her friends, and that, a night or two before, her wagoner had run off with one of her horses, and stolen all her money, and that her son, a lad of 17 years, had gone in pursuit of him.—She was very much distressed, and said her desire was to get on to Nashville, from whence she could reach her friends. After some difficulty I contracted with the Indian to give him an order on Gen. Jackson, for — dollars, if he would furnish another horse for the wagon, and deliver the lady and her children to the General at Nashville, one of the traders, in whom the man had confidence, becoming my security. This interesting but unfortunate family, were safely conducted through a journey of 200 miles, and delivered to the General who forwarded them to their friends.

In the winter of 1816, I met the General here, whom I have seen but once since. I tendered him the money he had paid. "No, no," said this brave man, (whose countenance I had been accustomed to view marked with the care of an army of heterogeneous materials under his command, and with the aspect of the avenger of his invaded country, now lighted up with the feelings of a charitable heart,) "you did a good act, and afforded me a happiness in partaking of it: I can't receive the money: that is my part." [Nat. Int.]

PRISONS IN FRANCE.

A report on the actual state of the prisons in several of the Departments of France, has lately been published in Paris, by M. B. Appert. It appears that the prison discipline in that country is generally liable to the same objections which have been repeatedly made against those of England and the United States: the prisoners are not only allowed to suffer from bad food, bad clothing, neglect of cleanliness and health, but are also herded together in large common rooms, without regard to youth or age, the difference of habits, or the degrees of criminality. The same complaints are made of this abuse which must be made as long as it is allowed in any country—it converts the correction house into a place where crimes are taught and encouraged; and thus increases the very evil which was intended to be destroyed.—Important improvements have been introduced into some of the French prisons, the good effects of which are already apparent. At St. Omer, A-wiens, &c. the food, clothing and manners of the prisoners are more particularly attended to, they are furnished with work by day and single lodging rooms by night.

M. Appert speaks also of the schools of mutual instruction which he much prefers to the schools under the direction of the priests, which are encouraged to the disadvantage of the former in many places; & the regimental schools, of which he once had the oversight, are every where found to be in a languishing state. N. Y. Dai. Adv.

DUTIES OF HUSBANDS.

You who are husbands, must treat your wives with delicacy and attention. Nothing in nature is so endearing, so winning, so captivating, as tenderness; nothing creates aversion so soon, so strong, so inveterate, as rudeness, indifference, or disrespect. She is the weaker vessel, and dependent on you for protection and comfort in all her difficulties. For your sake she leaves her friends, her connexions, and all the world; and should repent of this day as long as she lives. She may censure your conduct; and as you wish to keep your own temper and peace, never rattle her. Never, on any pretence whatever, squander that is dress, drinking or dissipation, which you should lay by for the benefit of your family. They have an exclusive claim on what you can earn—& every unnecessary indulgence which you take apart from them is at their expense and injury. Consult your wife on cases of difficulty: it is her interest as well as duty to give you the best advice she can.

A Receipt to Cure a bad Husband.—"A decent country woman came one market day, and begged to speak with me. She told me with an air of secrecy, that her husband behaved unkindly to her, and sought the company of other women; and that knowing me to be a wise man, I could tell what would cure him. The case was so common, I thought to prescribe for it, without losing my reputation as a conjuror. "The remedy is simple," said I; "always treat your husband with a smile." The woman thanked me, dropped a courtesy, and went away. A few months after, she came again, bringing a couple of fine fowls. She told me with great satisfaction, that I had cured her husband; and she begged my acceptance of the fowls in return. I was pleased with the success of my prescription, but refused the fee."

Pulmonary Consumption.—In the incipient, and indeed, in more advanced stages of this unhappy complaint, the inhaling of the fumes arising from the burning of a composition, the basis of which is supposed to be common tar, has been of singular utility. A Mr. Timewell, of Poole, Dorsetshire, has employed it with extraordinary success; the *modus operandi* he thus explains—"The first symptoms of this horrid disease are generally accompanied by an irritating cough, which arises from the excretion of that beautiful and delicate structure, the lining of the air tubes, which no medicine can possibly reach; these excretions, aggravated by the cough, gradually degenerate into open and destructive ulcers, whereas the fumigation coming in immediate contact with these excretions, or, perhaps, small ulcers, it heals them, the cough ceases, the patient gains strength, and ultimately recovers."

American Female Enterprise.—In Middlefield, Otsego county, an establishment has been formed by some young ladies for the manufacture of imitation Leghorns, and they have already been so successful as to undersell, advantageously, the traders in the regular article. Several specimens are now before us, manufactured by the Misses Jones, proprietors of the establishment, and they are highly creditable to their industry, taste, and skill in the art.—N. Y. Com. Ad.

Woolen Factory.—A new stone factory has been erected at Canton, (Mass.) during the present season, which is said to be one of the finest establishments for that purpose to be found in New England. The building is four stories high, two hundred and thirty feet in length, and forty-nine in breadth, and is calculated to accommodate a great quantity of machinery and numerous workmen. The works are situated on the Neponset river, 14 or 15 miles from Boston, on a fall of about 16 feet. The establishment is intended for the manufacture of coarse Woolsens, & will, it is said, soon have about 3000 spindles and seventy looms in operation, with all the machinery and apparatus suitable to this branch of manufacture. Each of these looms will turn out 40 yards of cloth a day, making the daily produce of this establishment when in full operation, about 2000 yards.

From a Calcula Paper of June 30.—On Wednesday evening, about 9 o'clock, P. M. information was given at the Town Guard, that a large full grown elephant had made its appearance at the Saum bazar in the Chipmoke road, which had killed one of Cullen Sing's servants, and was breaking down butts, and making a great havoc amongst the natives; the town sergeant, two police sergeants, and nine constables immediately went to the place, but they found he had gone to a rice bazar out of their jurisdiction, where we understand, (this morning) he put the whole of the merchants to the rout, and took possession of it himself, where he still remains.

A PARTICULAR REQUEST.

Several thousand dollars are now due from delinquent Subscribers to the RECORDER.—this delinquency has caused a heavy debt to accumulate with our Paper Maker, which must be paid—add to this the necessity of settling all accounts up to the time of the Union of the Recorder and Telegraph, and the expense which will be incurred in procuring new type and enlarging the paper next year. These considerations we hope will justify us in making the particular request, that every Subscriber in arrears, will forward the amount he is indebted by the first opportunity.

It is unpleasant to us to insert this Notice—but it is less expensive to the persons alluded to than letter postage, which a compliance with our request will prevent.

Recorder-Office, Nov. 27, 1824.

BROWN'S PHILOSOPHY.

JUST received, and for sale by LANGOLN & EDMANDS, No. 59, Washington-St. Lectures on the Philosophy of the Mind, by the late Thomas Brown, M. D. Professor of Moral Philosophy in the University of Edinburgh. In 3 vols. a new and elegant edition.

GRIMSHAW'S HISTORY of the U. STATES, a new edition, just received, and for sale as above. PAWUCKET COLLECTION.—L. & E. have received a supply of the Pawucket Collection of Conference Hymns, by Rev. David Benedict, being a selection of Hymns adapted to the social meetings of Christians, and peculiarly suited to seasons of Religious Revivals.

VILLAGE HYMNS, for Social Worship, selected and original. By Asahel Nettleton, 50 cts.

FAMILY BIBLES.—at \$2, 50 each. RUTTER, GAYLORD & CO. No. 73, Ann Street, Boston, grateful for the liberal share of patronage they have received, inform their friends and the public that they are now publishing Quarto Bibles, of different qualities, which will be sold at lower prices than any ever have been offered of equal goodness. Have just published an edition on fair paper and well bound, containing the Apocrypha, Index, &c. which will be sold, if called for soon, at the low price of \$2.50 single copy; and have all prices from that to \$10. All orders from the country will meet with attention. Likewise Blank Books, school and miscellaneous Books and Stationery. Book-binding and machine ruling done in the best manner on reasonable terms. N. B.